

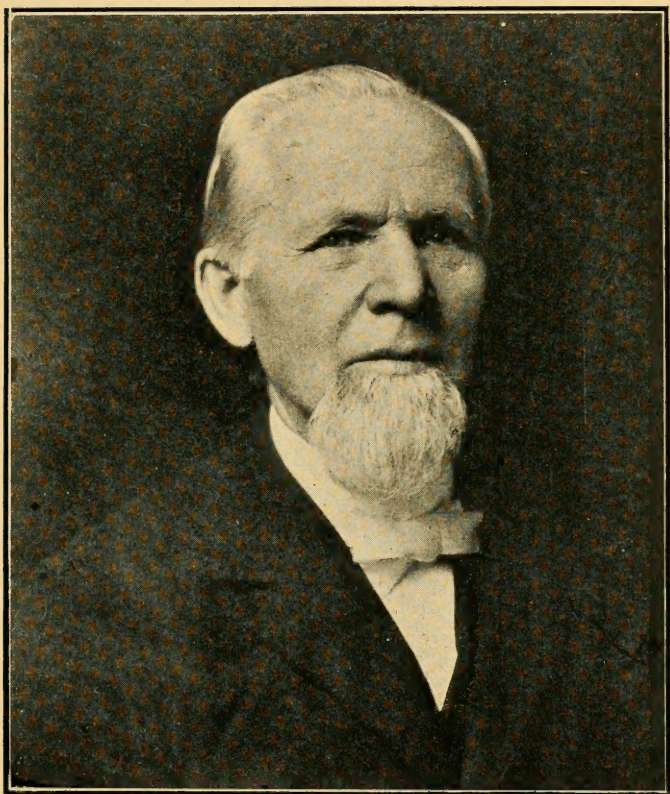
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WILLIAM F. ULERY.

HISTORY
OF THE
SOUTHERN CONFERENCE
OF THE
PITTSBURG SYNOD
OF THE
EVANGELICAL LUTHERAN CHURCH

BY
REV. WILLIAM F. ULERY, A. M.

EDITED AND PUBLISHED BY
REVS. W. F. ULERY, A. M. AND A. L. YOUNT, D. D.
COMMITTEE OF CONFERENCE.

SECOND AND ENLARGED EDITION.

GREENSBURG, PA.,
CHURCH REGISTER COMPANY,
1903.

Copyright, 1902,

BY

W. F. ULERY.

PREFACE.

The desire to know more of the early beginnings of our church and trace its growth and development, and to preserve, in fact and form, the history of the acts and experiences of the fathers, and hand it down to coming generations, has led to the preparation and publication of this volume.

A number of years ago, the Pittsburg Synod took action looking toward the preparation of a history of our churches, but the plan was never carried out. The Southern Conference made the first move in this matter, at its meeting in October, 1899, when a committee was appointed to prepare a historical sketch of our Conference and our churches to be read at the next fall meeting.

At its meeting in October, 1900, the chairman of the committee reported a sketch of the conference history and a plan of the history of its churches and pastors, which was approved and a committee of publication appointed, consisting of Revs. W. F. Ulery, A. L. Yount, D. D. and J. Sarver, D. D. As Dr. Sarver declined, Rev. Ulery and Dr. Yount constituted this committee.

In June, 1901, at a special meeting, held in Greensburg, the conference authorized an edition of 500 copies. Hence this work has been prepared and published by the authority of the Southern Conference. It has been no small task to gather the materials and formulate them into this history.

The materials have been gathered from many sources, they have been gleaned from old church records, from the County History and the history of the State. It has been our aim in tracing the history of the church to keep in touch with the general history of our territory and note some of the contemporary events.

We are indebted to the Reformed History of Westmoreland Classis, to B. F. Vogle, Esq., of the Westmoreland Democrat, and Rev. D. M. Kemerer, secretary of the Pittsburg Synod, for valuable information ; and we cheerfully acknowledge the kind assistance of the brethren of the Conference. We have made some changes and additions in this new edition ; have added the history of one church, and the biographies of nine pastors, and also supplementary biographies of Revs. G. A. Bruegel, W. A. C. Mueller and J. A. Waters, and the pictures of seven churches, three parsonages and thirteen pastors.

We have endeavored to give as accurate a history of our 51 congregations as possible ; yet, with all our pains-taking, there will, no doubt, be omissions and mistakes found in our work.

The biographies of our 100 pastors are necessarily short. We adopted the rule to repeat nothing in the biography already stated in the history. Hoping our work may be acceptable and profitable to our readers, we now present it to the pastors and churches of the Southern Conference and to all others who are interested in the history and development of our church.

W. F. ULERY.

Greensburg, Penn'a., August, 1903.

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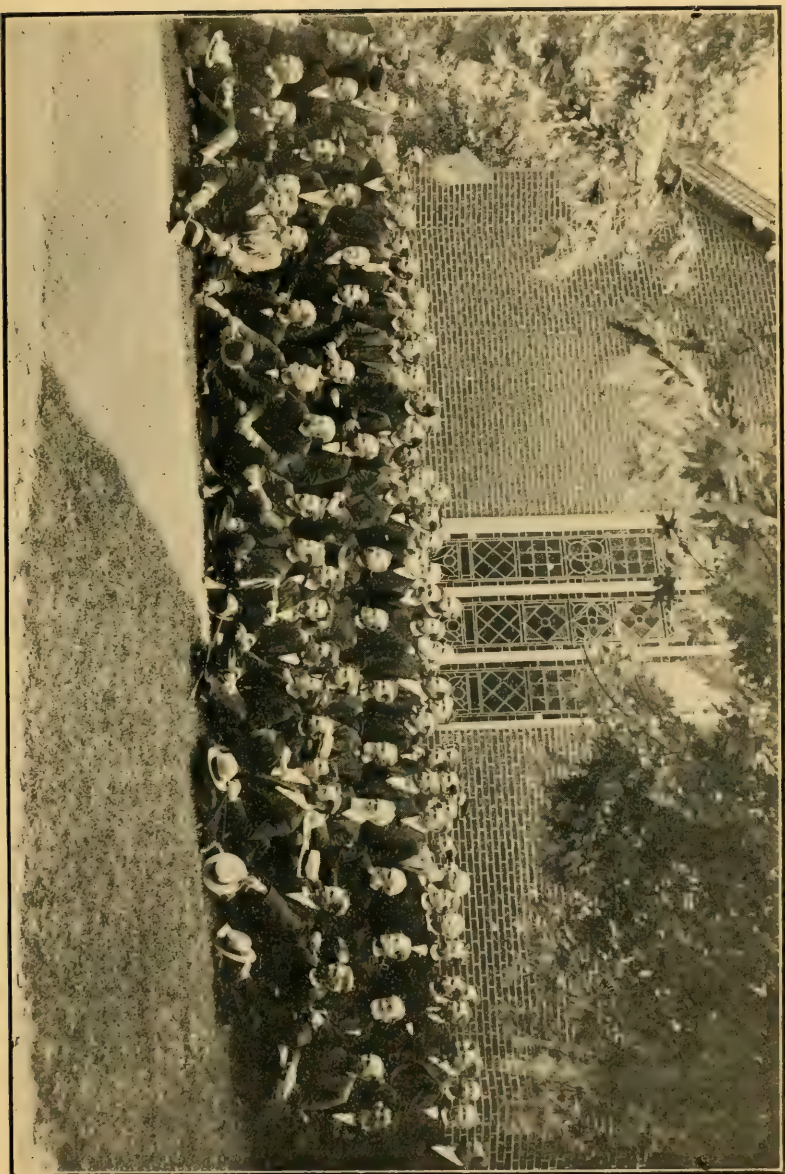
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INTRODUCTION.

The writing and preservation of the history of the various departments of human life, are important beyond what is often appreciated. In no sphere of living is this more essential than in the religious. It was with this thought in view that the Southern Conference of the Pittsburg Synod of the Evangelical Lutheran Church authorized the preparation, under its auspices, of the history of the Lutheran churches within its territory. Moved by the same important consideration, the Rev. Wm. F. Ulery, at the request of the Conference, and as a pure labor of love, undertook the arduous task of gathering the material, and writing the history contemplated, and then acted as Editor-in-chief in getting the work through the press. Only those who have accomplished similar tasks, or have been intimately acquainted with the process, as has the writer, can fully appreciate the labors and difficulties involved. Only painstaking and untiring industry, such as has always characterized the author, can hope to attain anything like success in such an effort. How well he has succeeded, the church, in this part of Pennsylvania, we think, will not be long in finding out, or slow in acknowledging. That errors in dates, omissions even of important facts, shortcomings and possible inaccuracies in the forms of expression, and tiresome repetitions of details, should occur in a work of this kind, is to be expected, at least to a limited degree, and such the reader will doubtless discover, even beyond the number noted by the publishers on the page of "Errata;" but it is hoped that these will not detract materially from the value of the work as a record of the organization and progress of our Lutheran congregations in Westmoreland and adjacent counties, and of the ordi-

nation, life and labors of their pastors, as well as a story of the progress of the synod to which nearly all the pastors and churches have belonged, and the literary institution in which some of the latter received their early training.

The half-tone cuts of the General Council, assembled at Lima, Ohio, in 1901, with Bishop von Scheele, the distinguished visitor from the Swedish church, in its midst; of the Pittsburg Synod, from a portrait taken at Rochester, Pa., in 1897; of most of the pastors and churches, and many of the parsonages within the Southern Conference, together with those of Greensburg Seminary, its faculty and board of trustees—over 140 in all—serve richly to ornament the work, in some cases exhibiting to the eye the evolution in church life and progress, which has taken place during the century past, covered by the history, and in general serving to make it the completest work of the kind we have yet seen attempted, in the Lutheran church—a veritable picture gallery, which cannot fail to delight, especially the people belonging or in any wise related to the persons and churches represented therein.

Too much praise cannot be accorded to the Conference for its thoughtful provision of the scheme for getting up the work, but, more especially to the faithful compiler, writer and editor, the venerable Rev. Wm. F. Ulery. We bespeak for the work a ready sale, and a faithful and interested reading, especially among the people of the Pittsburg Synod and of the Southern Conference in particular, and at the same time we feel that it will not fail to elicit much attention throughout the church at large.

Fourteenth Trinity Week, 1902,
GREENSBURG, PA.

A. L. YOUNT.

ERRATA.

On page 108 for 1786 read 1768 (Stanwix).

- “ 112 for 1889 read 1879—Manor church.
- “ 129 for effected read affected—Good Hope church.
- “ 142 for successes read services—Donegal church.
- “ 144 for 1888 read 1898.
- “ 153 for 1897 read 1867—Ligonier church.
- “ 157 for handle read have do do
- “ 162 for George Frick read Henry Shupe—Hoffman's ch.
- “ 167 for one read our—Seanor's church.
- “ 175 for \$7150 read \$1750 “
- “ 178 for 1820 read 1802—St. James, Bell twp.
- “ 229 for 1887 read 1877—Salem church.
- “ 230 for 1887 read 1897 do do
- “ 246 for 1895 read 1865—St. John's, Spring Hill.
- “ 254 for 1891 read 1899—Altoona church.
- “ 264-265 cut of St. James, Ligonier, is an error.
- “ 286 for 1802 read 1892—Derry church.
- “ 313 for 1891 read 1901—Unity church, Manor.
- “ 317 for 1884 read 1894—St. Luke's church, Melrose.
- “ 337 for Stacke's read Stark's—Stouch.
- “ 380 for Md. Synod read Minn. Synod—Doerr.
- “ 398 for Bradywine read Brandonville.
- “ 398 for Jefferson read Clearfield county.
- “ 399 for 1883 read 1893-97.
- “ 421 for “Miss Cal. Delo” read Mrs. C. A. Delo.
- “ 379 for George read Gustav—Bruegel.
- “ 410 for 1882 read 1879; and for Pittsburg Synod read Ministerium of Pa.
- “ 415 for 1800 read 1894—Gilbert.

DEDICATION.

TO THE FOUNDERS OF THE PITTSBURG SYNOD
OF THE EVANGELICAL LUTHERAN CHURCH
THIS VOLUME IS MOST AFFECTION-
ATELY DEDICATED.

(xvi)

HISTORY

OF THE

PITTSBURG SYNOD OF THE EVANGELICAL LUTHERAN CHURCH.

THE foundations of this Synod were laid by earnest prayer and in implicit faith in God. On August 27, 1844, a meeting of five brethren was held in the study of Rev. Gottlieb Bassler, in Butler, Pa., for prayer and mutual consultation. After an hour had been spent in devotion, and a free and confidential interchange of views had been enjoyed on the topic that was the burden of their prayers and conversation, it was unanimously agreed that the preliminary steps should be taken to organize a synod in the interest of our scattered Lutheran people in Western Pennsylvania.

A meeting of all ministers and churches, who were interested in this movement, was called on the 15th of January, 1845, in the First English Evangelical Lutheran church, Pittsburg, Pa. On the evening of the 14th of January, eight ministers and six delegates, representing 26 congregations, and 2,256 communicants, met and spent most of the time in devotional services and consultation. The business of the next day was then announced.

After devotional exercises, held at 9 o'clock A. M., the meeting was organized by electing Rev. Michael J. Steck, president, and Rev. Gottlieb Bassler, secretary.

The pastors present were : Rev. Michael J. Steck of Greensburg, representing seven congregations ; Rev. W. A. Passavant of Pittsburg, one congregation ; Rev. Gottlieb Bassler of Zelienople, Pa., five congregations ; Rev. G. F. Ehrenfeldt of Clarion, Pa., two congregations ; Rev. Abram Weills of Ginger Hill, Pa., two congregations ; Rev. Elihu Rathbun of Mercer, Pa.,

three congregations; Rev. Samuel D. Witt of Shippenville, Pa., two congregations; Rev. David Earhart of Leechburg, Pa., four congregations.

The six lay delegates, representing the principal parishes, were: Jacob S. Steck of Greensburg; George Weyman of Pittsburg; C. S. Passavant of Zelienople; James Griffin of Mercer; Frederick Carsten of Scenery Hill, and Joseph Shoop of Freeport.

These eight ministers and six laymen were the founders of the Pittsburg Synod, all of whom are dead but the venerable Father, David Earhart, now of Mt. Washington, Mo.

In assembly met, they resolved by a unanimous vote:

1. "That it is the deliberate and unanimous opinion that the Evangelical Lutheran church in the western counties of Pennsylvania loudly calls for the formation of a new synod.

2. "That a committee of three ministers and two laymen be appointed to propose to this convention a plan of union on which we may unite to form a synod according to the previous resolution."

Revs. Steck, Passavant and Ehrenfeldt, and Bros. Carsten and Griffin were appointed on this committee. They subsequently presented the following report, which was unanimously adopted:

"We, the undersigned, ministers and delegates of the Evangelical Lutheran churches of Western Pennsylvania, being painfully sensible of the great destitution of the preached Word and Ordinances of the Gospel in our midst, and fully persuaded of the necessity of uniting our efforts for their supply, hereby form ourselves into a synodical body, with the express understanding that each minister and church shall be at perfect liberty to support such literary, theological and benevolent institutions as may best accord with their own views of duty; and, also, that as a synodical body, we recognize no such distinctions as Old and New Measures, and the Synod to be known by the name of "THE PITTSBURG SYNOD OF THE EVANGELICAL LUTHERAN CHURCH."

The second convention was held at Shippenville, Pa., beginning June 6, 1845. The same officers served at this meeting, and there were fourteen ministers and ten lay delegates present.

A constitution was adopted for the government of the Synod, and the territory of the Synod divided into conference districts. This fact will be referred to later.

The missionary work was outlined, a missionary system inaugurated, and the work given a good beginning by the election of a Missionary President. A move was also made to found a Synodical Academy. The officers were authorized and instructed to procure a charter and a seal, with an appropriate motto.

At the third meeting of the Synod, held in Greensburg, in the month of May, 1846, it adopted the charter, which had been procured by the officers, and thereafter became an incorporated body.

The following is a copy of the Act of Incorporation :

“AN ACT to Incorporate the Pittsburg Synod of the Evangelical Lutheran Church.

SECTION 1. Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met, and it is hereby enacted by the authority of the same: That the present members of the Pittsburg Synod of the Evangelical Lutheran church, and their successors, shall be and are hereby created and declared to be a body corporate, by the name, style and title of “THE PITTSBURG SYNOD OF THE EVANGELICAL LUTHERAN CHURCH,” and the same name shall have perfect, real succession, and shall be able and capable in law to sue and be sued; plead and be impleaded in courts of law or equity in this State or elsewhere, and to make and have a common seal and break the same; to break, alter, and renew it at their pleasure, and, also, to ordain and establish such laws and ordinances as shall be necessary and proper for the regulating of the temporal concerns of the Synod, for promoting religion in it; *Provided*, They be not repugnant to this Act, or the laws of the State.

SECTION 2. That said Synod shall consist of a president, secretary and treasurer, and such other officers as may be deemed advisable to elect for the time being, together with such ministers of the gospel and laymen as they in their wisdom and prudence may from time to time admit as members of said Synod.

SECTION 3. That the said Synod may annually elect a president, secretary and treasurer, and such other officers as may be deemed advisable, for the time being, who are to comply with such rules and regulations as may be adopted by said Synod.

SECTION 4. That said Synod, and their successors, by the name and style aforesaid, shall be able and capable in law to have, take, receive and hold lands, tenements, results, annuities and other hereditaments, which may be sold, devised, or in any way conveyed to said Synod, for their use, or in trust for them ; *Provided*, That said corporation shall not, at any time, hold or possess property, real, personal or mixed, exceeding the annual value of four thousand dollars.

FINDLEY PATTERSON,
Speaker of the House of Representatives.

DANIEL SHERWOOD,
Speaker of the Senate.

Approved the 18th day of April, 1846.

FRANCIS R. SHUNK,
Governor of Pennsylvania.

In the spring of 1847, Synod met at Leechburg, Pa. The leading item of business was the locating of the Synodical Academy. After much discussion it was finally decided to locate the school at Leechburg, but, after the adjournment of Synod, this action was found to be unsatisfactory ; hence a special meeting was called in October of the same year, at Brush Creek church, at which the action of the Leechburg meeting was reconsidered. Greensburg was then selected as the site for the Synodical Academy. Eighteen ministers and ten laymen were present. A constitution for congregations was also discussed and adopted, with the following preamble as a testimony of the Synod's confessional basis : "We receive the Augsburg Confession, the great symbol of the Reformation, as the bond of our union."

In 1850, in answer to an earnest appeal, the Synod sent the Rev. Gootlieb Bassler to Canada to visit and minister to the neglected Lutheran people in Canada West. Soon after the return of Rev. Bassler, the Synod sent Rev. C. P. Diehl as a missionary to minister to those needy people. Others followed

as soon as the men and means could be secured. As the Synod was, as yet, in its infancy, Rev. W. A. Passavant appealed to the Ministerium of Pennsylvania and secured their co-operation and financial assistance in this work, which was a source of great encouragement.

In 1853, this Synod organized the Canada Conference, for the Canada mission was very promising, and at its meeting at Canton, O., in 1861, when there were 55 names on the clerical roll, a committee was appointed to report on the possibility and need of organizing a Canada Synod. After due consideration the committee reported the following resolutions:

“Resolved, That the members of the Canada Conference are hereby authorized to form themselves into a synod, and that they shall be dismissed from this Synod so soon as such an organization is effected.

“Resolved, That the following regulations be adopted by this Synod and proposed to the future Canada Synod:

(1.) That a delegation of one or two persons be appointed who shall attend the sessions of the other body, and shall have a seat and a vote.

(2.) This Synod also promises to continue to aid the Canada Synod in their mission work.”

This was done for a number of years until the Canada Synod was able to take care of itself.

When the Canada brethren withdrew, this Synod had still 46 ministers on its roll. The increase was then rather rapid, and in six years it numbered 66 ministers. When, in 1867, final action was taken in the matter of our union with the General Council, eleven ministers withdrew, it still had 55 on its clerical roll, and its communicants numbered almost 9,000. The Synod acquired new territory as well as pressed forward in the development of its own immediate field.

In 1873, Rev. Prof. H. W. Roth, then connected with Thiel College, made a missionary journey to Nova Scotia, at the earnest request of the people, much in need of pastoral and ministerial care and services. Dr. Roth did a good work in opening that field to our Synod, as well as bringing relief and comfort to

those neglected people. In the same year, missionaries were sent to Nova Scotia, and appropriations made from our treasury to support them, and, later on, the pastors, with their churches, who were in the territory before we began our work there, among whom was the noble Rev. C. E. Cossmann, D. D., commonly called "Father Cossmann," united with our Synod. Some 25 years ago the Nova Scotia Conference was organized, which has all the rights of our other conferences. It now numbers six pastors, some 20 congregations and 2,201 communicants. In the not far distant future we will doubtless have a Nova Scotia synod.

Between the years of 1880 and 1890, a number of congregations that had belonged to other synods were received into this Synod, among these were some of those in Westmoreland county which had originally helped to organize it, but afterwards withdrew and now returned.

The work of the Synod has extended to other parts, and has been greatly enlarged. It has been well said: "The entire period of the synod's life has been made up of eventful years of earnest conflict, faithful labor, constant blessing and encouraging progress." During the 58 years of its existence 369 ministers have come into its fellowship. Of these, 140 are still on its roll. It has 210 congregations and nearly 29,000 communicants.

The three leading spirits in the organization of the Pittsburgh Synod were Revs. Michael J. Steck, W. A. Passavant and Gottlieb Bassler, all of blessed memory. Rev. M. J. Steck was the first president of the Synod. He died in 1848, and his death was a serious loss to the Synod at that time, it having been so recently organized. Twenty years later Rev. Gottlieb Bassler was taken away, and Rev. W. A. Passavant followed in 1894. Passavant and Bassler have been household words in the Synod ever since the writer has been a member of it. For many years their presence and counsel seemed indispensable. They gave strength and character to the synod and left their impress upon it. They were also helpful to each other in counsel and mutual sympathy, as well as in active co-operation and labor. They were really complementary to each other, like Luther and Melancthon. One was full of fervor and enthusiasm; the other

was calm and considerate. The one stood for bold plans and aggressive work; the other for wise counsel and matchless executive ability. They were a grand fellowship, and did a grand work, and did it in beautiful and loving harmony. As Dr. Yount has well said in his article contributed to the Lutheran Cyclopedia:

"It is not unjust to other excellent men who entered the Synod at its beginning, or from time to time came into it, to say that the leading spirit was the Rev. W. A. Passavant, D. D., who, with Rev. G. Bassler, both of blessed memory, largely shaped the policy of the synod's life from the beginning and during the greater part of the half century of its existence."

The Synod, by reason of its methods and agencies, largely the product of Passavant's fertile brain, is honorably known as the "Missionary Synod." The great extension of missionary operations of the Synod, required the most thorough organization of its resources. The system of synodical apportionment, now widely used, was first introduced by the Pittsburg Synod.

It has been the policy of this synod to go or send relief wherever there was need, not already provided for, when a proper call has come. On this principle work has been done, or at least started, in towns and cities outside of its proper bounds, where now there are prosperous congregations. It has quite a number of strong and flourishing congregations where once it had only feeble and struggling missions. It is now assisting, to a greater or less extent, some 25 missions, at a cost of about \$10,000, not counting what it is doing for several parishes which are, for the time being, somewhat disabled.

The Synod has also engaged in educational work from the beginning of its history. At its second convention, held in Shippenville, Clarion county, Pa., in June, 1845, as heretofore stated, a proposition was made and acted on, to establish a Synodical Academy. Rev. G. Bassler was elected principal, under whose care it was carried on successfully for three years, at Zelienople, Butler county, Pa. In the autumn of 1848 it was removed to Greensburg and opened under promising auspices, and continued till the fall of 1850, when, on account of peculiar circumstances,

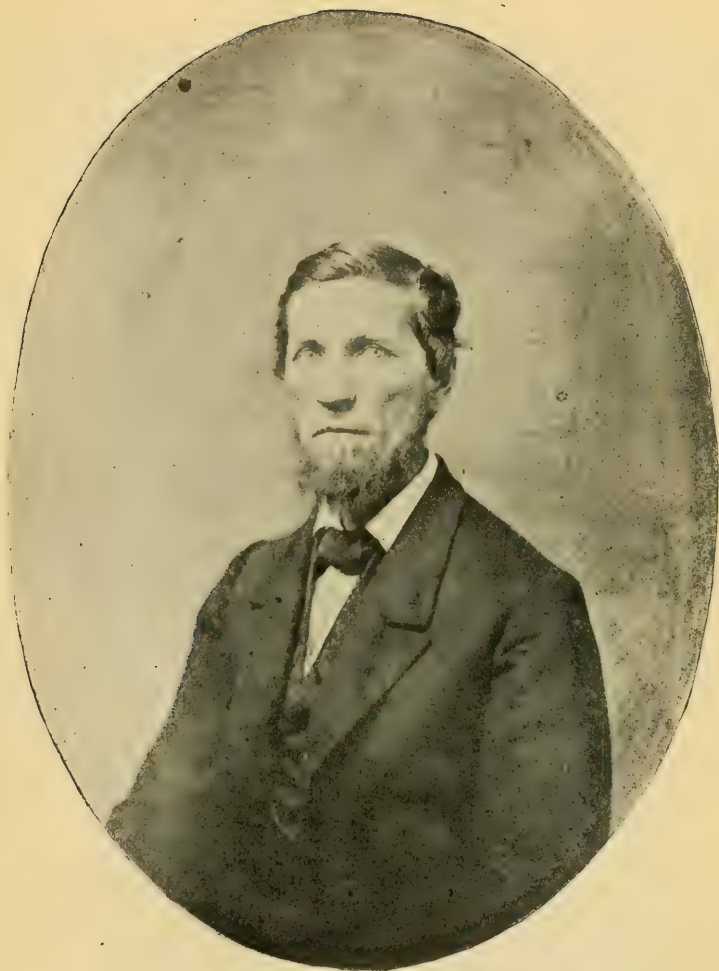
the death of some of its main supporters, and the financial embarrassment of the Synod, it was closed for the time being. But, in 1866, by the generosity of A. Louis Thiel, Esq., Thiel Hall was opened at Phillipsburg, now Monaca, Pa., and a prosperous school was maintained there till 1870, when Thiel College was organized out of this school. In 1871 it was removed to Greenville, Pa., where it has been maintained, with a fair measure of success, till the present. It now has a history of thirty years behind it. Over 1,000 young men and women have come to its instructions, and 270 have received the bachelor's degree at its shrine. Of these about 100 are in the holy ministry, or are in the course of preparation for it. Last year's catalogue reports 150 students. The college is managed by a Board of Trustees, elected by the Synod.

The institution owns a beautiful and excellent piece of land in the edge of the town of Greenville, twenty acres of which are set apart for buildings and a campus. It has four good buildings, three of which are of brick and one frame—the Greenville Hall, a dormitory for boys; Daily Hall, a dormitory for girls; Memorial Hall, containing a chapel and recitation rooms, and the Boarding Hall, which provides cheap boarding for the students. These buildings are worth at least \$50,000, and the endowment, which was, in a large measure, the gift of A. Louis Thiel, is about \$60,000. The Bassler Professorship of Biblical Literature and Church History, has only partly been completed.

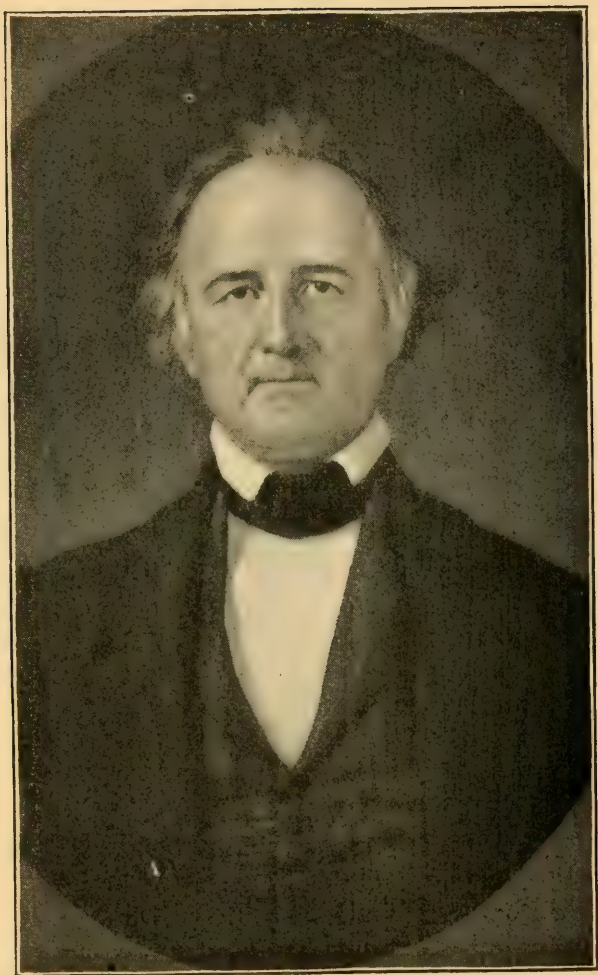
The College has had four presidents, including the present incumbent: Prof. H. W. Roth, D. D., 1874-1887; Prof. W. A. Beates, 1887-1890; Prof. F. A. Muhlenberg, D. D., LL. D., 1890-1893, and Prof. T. B. Roth, D. D., 1893 to the present.

The Synod has supported, mostly at the college, 131 candidates for the ministry, at a cost of over \$60,000, during the 56 years of its history.

There are several benevolent institutions located in the bounds of the Synod, though not in any official relation with it, which yet deserve special mention in its history: These are the Passavant Memorial Hospital, formerly known as the Pittsburg Infirmary, the Orphan's Home and Farm School, at Zelienople,



GOTTLIEB BASSLER



MICHAEL J. STECK.



W. A. PASSAVANT, D. D.



ASA H. WATERS.

Pa., and the Home for Epileptics, at Rochester, Pa., under the control of "The Institution of Protestant Deaconesses of the county of Allegheny, Pa." They are in a prosperous condition and doing much good. All these were organized by the late Dr. Passavant, one of the founders of the Pittsburg Synod, and the founder of Thiel College. The Ministerial Relief Association, which was organized some twelve years ago, and has brought comfort and help to not a few of our aged pastors and their families, is one of the Synod's most worthy benevolences. It is devoutly hoped that its power and sphere of influence for good may be greatly enlarged.

There is another synod bearing our name, and claiming our history, which deserves a passing notice here. We may properly ask: On what grounds is the claim made, and by what arguments is it justified? Dr. Schwarm, who was president of this Pittsburg Synod No. 2 in 1898, says in an article contributed to the *Lutheran Cyclopaedia*: "The minority withdrew because of unconstitutionality of actions and change of doctrinal basis."

The writer does not know to what this refers. The doctrinal basis of the synod is stated in the preamble of the Constitution, as follows: "We acknowledge Jesus Christ the supreme and only head of the church, and the Scriptures of the Old and New Testaments, as the sufficient and only rule of faith and practice."

There never has been any change of this basis, nor could there ever be. It is made prominent in our symbols, and we have made it a part of the first article in the Constitution. The Constitution at that time contained no other article that treated on doctrine. It is, therefore, difficult to see how a change on doctrine, and a consequent violation of the Constitution, could have taken place.

The Augsburg Confession, simple and unaltered, was the Synod's confession from the beginning, though it was not specially mentioned in the Constitution. Its adherence to the Augsburg Confession was clearly implied, as the future actions of the synod manifestly prove. No synod can truthfully call itself a Lutheran synod if it does not acknowledge the Augsburg Confession. But such was the title and claim of this synod. It

was organized as an independent body it is true, and as such it was chartered. It continued to exist in this attitude as regards all general bodies, for a number of years. It was always a conservative Lutheran body disclaiming all fellowship with the terms and matter of *old* and *new measures*.

The leading men of the Synod were not in accord with the doctrinal position of the General Synod, as set forth by its authors and defenders, and never endorsed Dr. S. S. Schmucker's acknowledgment of the Augsburg Confession as "substantially correct."

As already mentioned elsewhere, in the constitution adopted and recommended for the use of congregations, in 1847, the same declaration, as to the faith, is substantially reiterated.

Several unsuccessful attempts were made by some of the members of the Synod to unite with the General Synod, and when the move was finally successful, at the meeting in Prospect, Pa., in 1852, it was brought about under peculiar circumstances. The resolution was introduced in connection with the report of the committee on the Parent Education Society, and at a closing session of the synod, after a number of the members had left for home. Of the 46 members on the roll at the time of the convention, 42 were present, while only 29 were in the house to vote on this important question—19 ministers and 10 lay delegates. Ten ministers and seven lay delegates voted for the resolution, and nine ministers and three lay delegates against it. This action was carried through by a minority of the synod. But to show its mind on the doctrines of the Confession, the following action was taken as a guide to our delegates in the matter of faith:

Resolved. That, whereas, the General Synod, according to Section 2 of Article III, of its Constitution, does not arrogate to itself the power to introduce any alteration in matters pertaining to the faith of the church, the above action be in no wise regarded as an approval of the construction which has been put upon any of its writings, recommendations or acts, as though it had rejected any part of the faith of the church as contained in the Augsburg Confession."

In reply to this action the chairman of the delegation to the General Synod states in his report, made at the next meeting of Synod: "No expression of our views, or pledges of doctrine, were demanded, nor any appraisal, let or hindrance of any doctrine or practice that obtained in our synod."

At its meeting in Zelienople Pa., in 1856, the most memorable testimony was passed, with great unanimity, as a bond of union and as a defence of our venerable Confession. The following is the language:

1. "*Resolved*, That by the Augsburg Confession we mean that document which was penned by Melancthon, with the advice, aid and concurrence of Luther, and other great evangelical theologians, and presented by the Protestant Princes and Free Cities of Germany, at the Diet of Augsburg in 1530.

2. "*Resolved*, That while the basis of the General Synod has allowed of diversity in regard to some part of the Confession, *that* basis never was designed to imply the right to alter, amend or curtail the Confession itself.

3. "*Resolved*, That while we, as a synod, rest on the Word of God as the sole authority in the matters of faith, we declare that, in our judgment, the Augsburg Confession properly interpreted, is in perfect consistence with this our testimony, and with the Holy Scriptures.

4. "*Resolved*, That now, as we have ever done, we regard the Augsburg Confession lovingly and reverently as the good confession of our fathers witnessed before heaven, earth and hell."

This testimony was adopted in the very presence of the "Definite Platform," which was being industriously circulated among the members of synod by several of the ministers. It declares several things, and declares them with clearness and peculiar force:

(1.) That this synod confesses the genuine unaltered Augsburg Confession.

(2.) That it declares that no man, nor body of men, has the right to alter, amend, or curtail it.

(3.) That it believes that the teachings of this Confession, when rightly interpreted, are in accord with God's Word.

(4.) It declares the Synod's loving and abiding adherence to this Confession.

We may here add that the "Fundamental Principles," dictated by the same great heart, and written by the same hand, teach the same truths taught in this testimony.

For ten years the circulation and discussion of the "Definite Platform" had disturbed and rent the congregations, and had shaken the doctrinal basis of our beloved church to its very foundation.

Those who were here then, and were engaged in the work of the church, especially as ministers, know what that *civil war* in our congregations meant. We had many a sharp controversy with brethren of our own church, and we know how bitter the feeling had become, and how unchristian-like a great part of this controversy was, even in the religious press in articles emanating from Christian ministers.

When, in 1866, the crisis came that was the legitimate outgrowth of the Platform movement, this synod was, in a good measure at least, prepared to meet it, and stand up for the pure faith. When the actions of the General Synod at York, Pa., in 1864, and at Fort Wayne, Ind., in 1866, were considered in all their far-reaching influences, at its meeting in Rochester, Pa., in 1866, it was prepared to take its place with the conservative men of our dear church.

At York, Pa., the General Synod received the Frankean Synod into its fellowship. Against this action the delegates of the Ministerium of Pennsylvania, of the New York Ministerium and of the Pittsburg Synod, as well as several other synods, protested, because the Frankean Synod was not a Lutheran Synod, having denied the Augsburg Confession in its organization, and having never since adopted it.

When a majority of the General Synod persisted in this action the delegates of the Ministerium of Pennsylvania withdrew. This withdrawal, however, was no violation on their part of their proper relations to the General Synod, as was claimed by the president of that body.

At the time of the reunion of the Ministerium of Pennsylv-

vania, in 1853, it was resolved by the former body that "Should the General Synod violate its constitution and require of our synod assent to anything conflicting with the old and long established faith of the Evangelical Lutheran church, then our delegates are hereby required to protest against such action, to withdraw from its sessions and report to this body.

This action was reported to the General Synod, and the delegates of the Ministerium of Pennsylvania were received with this condition at Winchester, Va., in 1853. When, however, the delegates of the Ministerium of Pennsylvania presented their credentials at Fort Wayne, in 1866, Dr. Sprecher, the president of the General Synod, refused to acknowledge them and by an arbitrary decision excluded the delegation from the organization, and the majority of that body sustained him in his decision.

A strong protest was filed against this action, but it was of no avail, hence the division. That the majority of the General Synod were convinced, when it was too late, that a serious mistake had been made was manifest, from the fact that at that same meeting a move was made at once to amend the Constitution and make important changes in the doctrinal basis, as well as in the terms on which synods shall be received into fellowship.

When the delegates reported to the Pittsburg Synod, which met at Rochester, in 1866, and stated the line of action they had pursued, the report was accepted, and their conduct approved by the synod. The first vote, when yeas and nays were called, stood 54 to 10.

After a warm, full, but fair discussion of the subject of the Synod's relation to the General Synod, and its duty to the church at large, the following action was taken.

"Inasmuch as a trial of 13 years fully satisfies us that the objects sought in our connection with the General Synod, have not been and cannot be accomplished through this organization, and since the General Synod, by its recent action, has shown itself unfaithful to its own Constitution and to the Confessions of the church of our fathers, therefore,

Resolved, That the action which, in 1852, resulted in our connection with the General Synod, be and is hereby revoked."

The vote on the last action stood 50 to 23. A mild protest was offered against it by four ministers and seven laymen, to which protest a respectful answer was made.

Though the synod had now dissolved its connection with the General Synod, no one withdrew, but all those ministers, with their delegates, who had voted in the negative, met with the synod in Greenville, in October, 1867, and took part in all its business, just the same as if no change had taken place. They took part in the organization and the election of officers; they acted on committees and took an interest in all the routine business, and, of course, they received the same treatment from the president (Bassler), as any of the other members. Everything moved off harmoniously till the report of the delegates of the Reading Convention was heard and acted on. Then a discussion began which lasted for several days till every argument was exhausted. When the final vote came to unite with the General Council it stood 63 to 21, or 3 to 1 in favor.

A protest was offered by the 17 members, clerical and lay, who withdrew from this synod, which reads as follows:

“WHEREAS, The majority of the Pittsburg Synod have adopted the ‘Fundamental Principles,’ proposed by the convention held at Reading, December, 1866, which ‘Principles’ we believe to be in conflict with the doctrinal position of the synod, as stated in the preamble of the constitution; with the ‘Testimony of the Pittsburg Synod,’ adopted at Zelienople; with the great principles of liberty, respecting all human authority in matters of faith as established by Luther, and the great Reformation of the Sixteenth Century; with the true spirit of the Lutheran Church, and with the constitution of this synod.— (Art. XIII, Sec. 2.)

Therefore, we, the undersigned, adhering to the original position and constitution of this synod, impelled by the fear of God, and by an imperative conviction of duty, respectfully beg leave to withdraw from this convention of the synod, leaving it to the guidance of our Heavenly Father to determine in the future what course to pursue.”

The protest was signed by Revs. S. B. Barnitz, A. S. Miller.

A. M. Strauss, S. F. Breckenridge, J. Wright, J. G. Goetman, G. F. Ehrenfeldt, W. E. Crebs, J. H. W. Stuckenburg and H. Gathers, and delegates H. K. Amsler, David Gibson, J. G. Smith, Jac. Hahn, Jac. L. Kennedy, Peter Graff and George Kribbs.

The protest was answered, on the several points taken, as follows, by Revs. G. Bassler, W. A. Passavant, Samuel Laird, and delegates E. J. Schmauck, V. A. Foulke and Henry Jarecki:

Passing the introductory part of the answer of said committee we give only the arguments:

(1.) It is claimed that the action of the majority is in conflict with the doctrinal position of this synod, as set forth in the preamble of the Constitution. This cannot be, because in the very confessional writings referred to in the 'Principles of Faith,' the principle laid down in the preamble of our constitution is most emphatically acknowledged, and is now incorporated in the first article of our Synodical Constitution.

(2.) This being the case, the claim that it is in conflict with Article XIII, Section 2, of the Constitution of the Synod, falls to the ground, as there has been no change in the doctrinal article of the constitution.

(3.) "The claim that it is in conflict with our 'Testimony,' adopted at Zolienople, and the great principles of liberty as established by Luther, is mere assertion without a shadow of truth.

"The Testimony" is a strong expression of our confidence in, and our firm adherence to the Unaltered Augsburg Confession, and what more is our acceptance of the "Fundamental Principles of Faith," and the position taken is the historic ground of Luther and the evangelical theologians of the Sixteenth Century.

Well, then, has there been no change? We will answer, no and yes. There has been no change in our Confession. We have added nothing, and we have allowed nothing to be taken away. We hold the same Confession of Faith that we have always held as a Synod. But we hold this Confession with a different feeling and with a firmer grasp than we did years ago.

Once some of us held our faith with a degree of timidity, and some misgivings, lest the slanders charged against our dear old Confession might in part prove true, but now we hold it with confidence and assurance, knowing that we have the truth.

That this Synod, as such, has made progress in the clearer conception and fuller apprehension of the faith, is gladly admitted. The same is true of other synods, and this is a gratifying fact. The General Synod itself has done likewise, and, we may add, that if it had stood on the same doctrinal basis in 1866 and in 1867 as it now stands, there never would have been a division in that body. But, as matters then stood, there was no other way out; the storm had to come in order that the ecclesiastical sky, which was dark and threatening, might be cleared. There was great danger at that time lest our beloved church be wrecked on the "Indefinite Platform," as Dr. Krauth called it. Thank God, the conservative element of the church rallied and organized the General Council, and able men came forward and defended the faith of the church.

We believe that the organization of the General Council at that time has been an infinite blessing to the church, for this is a truly conservative body, and has corrected extremes on the right and on the left, and its position must finally prevail in the union of our church, if it ever is to be united in North America.

The battle opened for the defense of the Confession, with such men in the front ranks as Drs. C. P. Krauth, B. M. Schmucker, J. A. Seiss, G. Kretel, W. J. Mann, C. F. and C. W. Schaffer, E. Greenwald, and many others. In the Pittsburgh Synod we had Revs. G. Bassler, W. A. Passavant, S. Laird, H. W. Roth, and others.

The conflict lasted several years, but the truth won and the pure faith of the Evangelical Lutheran Church has been more firmly established than it ever could have been without this thorough investigation and the enlightenment which were the result of the controversy.

But ten of the 66 clerical members and seven of the lay delegates of the Pittsburgh Synod were of a different mind from that of the majority. They protested against the action taken in this

Synod and withdrew from it. The right to protest is freely granted, and the right to withdraw, if their conscience convinced them that this was their duty, is also admitted. They had even the right to organize another synod and affiliate with the General Synod, if this was their solemn conviction of duty. But when they had so withdrawn and had organized another synod, they had no right to claim to be the synod they had left. They had no right to try to rob the Pittsburg Synod of its name, its prestige, and its history as a synod, as they have, in vain, during all these years, attempted to do.

This Synod is incorporated under the title: "THE PITTSBURG SYNOD OF THE EVANGELICAL LUTHERAN CHURCH." The charter, which was obtained from the Legislature of Pennsylvania, constitutes it a synod by this name and title, and no one can rob it of its prestige, unless it should violate its charter, or the laws of the Commonwealth, which, thank God, it has never done. So far as is known to the writer, no one of all those who have gone out from this Synod, has ever charged it with the violation of its charter. It seems clear that there can be but one synod bearing this name and exercising rights under this charter. In other words, there can be *only one Pittsburg Synod of the Evangelical Lutheran Church*. If there be two bodies bearing this name, one is sailing under false colors, is not genuine, and has no rights under the charter—has no existence in law. It is clear, we think, to every one who knows the facts, and considers them with a calm, unbiased mind, which body of these two is the genuine Pittsburg Synod of the Evangelical Lutheran Church. There never has been a dissenting opinion among lawyers of which we have any knowledge. Among these was the Hon. Edgar Cowan, an eminent lawyer, who was retained by the General Synod party in the Hebron church case, Leechburg, and who solved the tedious case by declaring: "This is not a case of doctrine, but a change of charter, and as the plaintiffs have not produced a clear majority, their case is lost." So the court decided. All the doctrinal discussion in the case went for nothing, because it was not in point. This eminent and shrewd lawyer said to the writer in his office when speaking of this Hebron case: "That

was a plain case, but those General Synod people have no claim to call themselves the Pittsburg Synod."

There have been three cases decided in the courts in our favor, which prove our position beyond a doubt, viz: Those of the church at Freeport, the Shotts' church, Armstrong county, and that of the church of Venango, Crawford county, all of which were essentially the same, and are summed up in the language of the Master in the case at Venango, thus:

"The grant of this property was to this church without specifying any particular synodical connection, and has not been changed since it joined the Pittsburg Synod.

"The Pittsburg Synod had a right to connect itself with whatever general body of the Lutheran Church it chose, provided it did not make a radical change in points of doctrine.

"The General Council is strictly a Lutheran organization, and the connection of the Synod with a general body could in no way affect the question of the rights of property in the church.

"In 1867 the Pittsburg Synod divided, ten of its members withdrawing from its sessions at Greenville, Pa., because the majority of the Synod had decided to withdraw from the General Synod and connect themselves with the General Council. The officers, official seal and records remaining with the majority.

"From what appears in the testimony concerning this division of the Synod, it is the opinion of the Master that the majority constitute the Pittsburg Synod proper. That the action of the majority in withdrawing from the General Synod and joining the new body was not inconsistent with Lutheran methods and regulations.

"All the testimony there is on the subject proves that the Synod had the right to withdraw in an orderly manner and join whatever Lutheran body it wished to, and the will of the majority must prevail, *and that majority is the Pittsburg Synod.*"

These findings and opinion of the Master were approved and confirmed by Judge Trunkey, one of the ablest jurists of the State, who afterwards sat on the Supreme Bench of Pennsylvania.

The claim is made in the several cases that to leave the General Synod is fatal to the Lutheranism of the congregation

and the Synod—a monstrous claim. The General Synod is not such a power in the Lutheran church as can, like an absolute monarch, execute and administer all her affairs according to her own sweet pleasure, even to make and unmake congregations, to organize and annihilate synods. The General Synod, as a body, has never set up such a claim. Its constitution is very modest and gives it no direct power over churches, and only advisory influence over synods.

A general body, whether General Synod or General Council, has no direct claim over churches, and over synods only in so far as they enter into compact with it by its constitution. It has no power over synods to compel them to unite with it or to hold them after they have united. The history of the General Synod, as well as the General Council abundantly proves this assertion.

Synods are useful, and so are general bodies, but they are not divine. The order in the Lutheran Church is this: First the congregation, then the synod, after that the general body. The congregations or churches make the synod, for a synod is an assemblage of churches acting through their representatives or delegates. A congregation may exist without the synod, but the synod cannot exist without the congregation. The congregation is the primary organization.

In like manner the synods make the general body, for the general body is an assemblage of synods through their representatives or delegates. Therefore, as the general body does not make the synod, it cannot unmake it or put it out of existence as a Lutheran body, so long as it confesses the Lutheran faith. Yet this is the claim of those who organized the new so-called Pittsburg Synod and that the other Synod had forfeited the right to be called the Pittsburg Synod of the Evangelical Lutheran Church because it had left the General Synod.

This question would not have been taken up at this time, but it seems important that the church and the public should know who we are, where we stand, and on what grounds we make our claims. This subject is here discussed at some length because we have felt for a long time that this synod trouble

ought to be more clearly published for the benefit of our people, and for the information of those especially who know little of the history of this Synod, and of the steps and missteps that led up to this controversy.

The subject, which has been discussed with no unkindness to any one, is here dismissed with this observation, that it is a sad thought that so much strength has been spent in controversy among brethren, which ought to have been spent in fighting the world, the flesh and the devil, and we earnestly hope and devoutly pray that the time will soon come when we as Lutherans will see eye to eye; "When Ephraim shall not envy Judah, nor Judah vex Ephraim."

The Pittsburg Synod has an honorable history, and has made a noble record in the Lutheran Church, in the several lines of church work, and has generally been a leader in all the great and noble works of charity, of mercy and of Christian beneficence. "This Synod has had her reverses and disappointments, but her blessings have so far outnumbered these that only gratitude should fill the minds and hearts of those who contemplate with interest her history and present standing."

Two important epochs in the history of this Synod, to which reference should yet be made, are the Twenty-fifth and the Jubilee anniversaries of its organization.

The first, the Twenty-fifth Anniversary, was celebrated at the meeting of the Synod at Saegertown, in 1870.

At the meeting at Greensburg, in 1869, it was

"*Resolved*, That in view of the fact that the next convention of this body will be the 25th anniversary of the organization of the Pittsburg Synod, the officers are hereby empowered to make the necessary arrangements for a suitable celebration."

The President of the Synod, Rev. G. A. Wentzel, D. D., later announced the program to be carried out on the evening of October 3, 1870, during the convention of Synod at Saegertown, Pa. The following record of this meeting is made in the minutes of that year:

"The exercises in connection with the Twenty-fifth Anniversary of the Synod were held on Monday evening (October 3).

Addresses were delivered by Revs. W. A. Passavant, A. H. Waters, W. P. Ruthrauff and Michael Schweigert. Music, appropriate to the occasion, was rendered by the choir. Owing to the lateness of the hour the biographies of the deceased brethren of the Synod, as prepared by Rev. W. F. Ulery, were not presented. It was then

“*Resolved*, That the Historian of the Synod be authorized to publish, in pamphlet form, such addresses and statements in connection with our Twenty-fifth Anniversary, as may outline the work of the Pittsburg Synod since its organization.”

This was never done. It would have been of historic interest had the instructions been carried out.

Dr. Passavant, in his usual happy manner, made a short but very impressive address on the organization of the Synod and its founders who had passed away. Surely no one was better fitted than he, as he was, in fact, the father of the Synod. He made some touching allusions to our brethren departed, such as Revs. Steck, Witt, Mantz, Delo, Garver, Lawson and Bassler.

Rev. A. H. Waters followed in a neat and earnest address on the history of the Synod, and Rev. W. P. Ruthrauff with an eloquent address on its educational work and institutions. All three addresses were worthy of the occasion and did credit to their authors.

But the address of the evening was by Rev. Michael Schweigert on “Reminiscences in a Pastor’s Life. It was characteristic of the author, who was a man possessed of quite a meager education, but of great originality. He came forward with a great manuscript under his arm (which he did not use), written on foolscap paper. He laid it down on the table before him with the quaint remark: “All de great speakers have a manuscript and I tink I better bring a manuscript too.”

He began in his characteristic manner by telling how he came to study for the ministry. Rev. Passavant had encouraged him and helped him, for which he took occasion to heartily thank him. After he was licensed he was sent out by Synod as a missionary to minister to the poor Germans who had recently come to this country, in Beaver, Butler and Allegheny counties. His

salary was very small—a mere pittance. He said that the first year he received only a few dollars. He endured much fatigue, for he traveled long distances on foot to the several stations. Some friends advised him to get a horse, for the long journeys would wear him out. But, he asked: "How can I get money enough to buy a horse?" He was told that he could buy a horse very cheap at the Pittsburg horse market—sometimes as low as \$10 or even \$5. Said he: "So I goes to Pittsburg and looks around in that market and finds some horses that were cheap and I sees the men who are going to buy a horse go and look into his mouth and examine his teeth. I tink I go too and look for myself. I see a horse that was offered very cheap and I looks into his mouth and sees he has fine long teeth, so I agrees to take him for \$5.00, for I tink he must be a good horse for he has good long teeth. I tink how longer the teeth how better de horse." But the poor man had a sad experience with that horse. He soon found that he was worse off than when he had no horse.

He continued to labor with earnestness and fidelity, and by and by he fared a little better. He got more salary and by economy he saved a little money—till he accumulated \$50.00. "Den I did not know what to do with so much money, and I thought I would get married, but Brudder Passavant said 'no,' I must not get married yet; \$50 would not set up housekeepings."

He had to put up with inconveniences and suffer no little discomfort, but he always found a way out of his difficulties—some of these were very ridiculous. After years of toil and self-denial he found a good wife and was happy. He then lived in Kittanning. There was an old Presbyterian minister living there who was a strong millenarian. He was in the habit of asking every minister he met, "Well, what do you think about the millenium?" The first time he met Rev. Schweigert after he had got married, he asked him: "Well, Brother Schweigert, what do you think about the millennium?" Rev. Schweigert answered: "Oh, Mr. Painter, I not tink much about the millennium—I just got married."

There was another minister in Kittanning who had married a rich wife, had quit the active ministry and had become a broker.

He met Rev. Schweigert one day at the postoffice, the latter smoking a cigar, and reproved him, saying: "You never read in the New Testament that the Apostles smoked?" "No, I never read dat, but I do read about one of the Apostles who followed Christ for a while—that he got hold of the money bag and got to be a shaver," replied Schweigert.

Thus he continued to speak in his inimitable manner, to the great amusement and entertainment of the Synod.

The other notable event in the history of the Synod is the celebration of the Jubilee Anniversary, which took place in 1894 and 1895. Action was taken by the Synod, looking forward to this occasion, in 1893, and arrangements were made for the meeting of the Synod in Pittsburg in 1894, as this was the place where it was organized.

The following historical addresses were appointed: General Address, Rev. W. A. Passavant, D. D.; Home Missions, Rev. D. M. Kemerer; Beneficiary Education, Rev. W. F. Ulery; Ministerial Relief, Rev. J. L. Smith.

These several addresses were delivered according to arrangement, except that of Dr. Passavant, who had already been removed from the church on earth to the church in heaven. His absence from the meeting was keenly felt and universally lamented. No one could fill his place. Rev. W. H. Roth, D. D. discussed the topic which had been assigned Dr. Passavant.

A general Jubilee Committee was appointed to arrange for and carry out the fitting celebration, with the special purpose of raising \$50,000 as a thank offering to be devoted to the cause of Missions and Education.

There were also Conference Committees appointed to serve under and in co-operation with the General Committee. The general plan was well conceived but the detail was not successfully carried out. No one, perhaps, deserves any censure, but it is with deep regret that we note that scarcely one-half of the money was raised. It ought to have been raised in full, which might have been done had there not been too much machinery and too little work. All the work seemed to depend on a very few, whereas it ought to have been divided among the many.

Mainly through the energy of the President of the Synod, Rev. J. C. Kunzmann, and a few others, something was accomplished, for which we have reason to be thankful. Some \$20,000, or more, was collected throughout the entire Synod, and we are not unmindful that even this was a good work.

There has been great development in the field of the Pittsburg Synod since its organization in 1845. The Synod has kept pace with the growth of the field. It has grown from 8 ministers, 26 congregations and 2,256 communicant members, to 142 ministers, 205 congregations and 29,000 communicants, and is moving steadily forward in its missionary and educational work.

There are several other synods that have been organized out of members of this synod.

The Canada Synod was organized in 1861, taking 9 ministers of the Pittsburg Synod. It now has 41 ministers and 13,600 members.

In 1867 ten ministers withdrew from this Synod and organized a synod in connection with the General Synod. It occupies in the main the same territory and is called by the same name as ours. It now has some 70 ministers and more than 12,000 communicants.

The Nova Scotia synod, whose organization was authorized in June, A. D. 1902 and has probably been effected, is also a child of the Pittsburg Synod and includes six ministers and more than 2,000 communicants.

Recently, with the consent of Synod, a very important departure has been inaugurated in the educational work of the Synod, by the Board of Trustees of Thiel College, in the determination to remove the college from Greenville to Greensburg, the citizens of the latter town, by the aid of other generous givers in the vicinity, promptly subscribing \$100,000 to assist in carrying out this important movement. Hence the college will open its next session in Greensburg in September, 1903. This is believed to be a move destined to greatly increase the usefulness of the college, on whose prosperity so much of the success of the church depends.



S. L. HARKEY.



JOHN K. PLITT.



F. W. E. PESCHAU.



A. L. YOUNG.

HISTORY

OF THE

SOUTHERN CONFERENCE

OF THE

Pittsburg Synod of the Evangelical Lutheran Church.

AT the second meeting of the Synod, which convened in Shippenville, Pa., June 6, 1845, when the Constitution was adopted, the territory of the Synod was divided into Conference districts, and the powers and the sphere of activity of the Conferences were defined. The action of Synod was:

“Resolved, That this Synod be divided into three Conference districts.”

The First embraced the territory south of the Allegheny and Kiskiminetas rivers;

The Second, that part of Allegheny county north of the Allegheny river, with Armstrong and Butler counties;

The Third, all that part of the synodical territory north of the Second Conference.

We learn from the minutes of Synod that the meetings of the several Conferences have been held with a good degree of regularity—usually twice a year.

The first minutes of the Southern Conference which have come down to us are those of a meeting at Hoffman’s church on the 6th of September, 1848. The ministers present at this meeting were:

Revs. Abraham Weills, W. A. Passavant, W. S. Emery, John Rugan and D. Moyer, and delegates John Coder, David Wonsettler and M. B. Hartzell. Rev. Jonas Mechling, of the Ohio Synod, was also present by invitation, and took part in the proceedings.

The death of Rev. Michael J. Steck, which had occurred only a few days before, was formally announced to the Conference

by Rev. W. A. Passavant, and appropriate action was taken and minute made of this sad death and serious loss to the Conference. The principal business of this meeting was the division and supply of the Greensburg parish, made vacant by the sad death of Rev. Michael J. Steck.

The Conference, with great unanimity, agreed on the division of the parish of Rev. Steck into two parishes. Greensburg and Harrold's to constitute the Greensburg Parish, and Brush Creek and Manor the Second Parish. The former then had 500 members, and the latter 600. Rev. Jonas Mechling also agreed that this plan would be advisable, but soon afterwards accepted a call to the whole parish as it was before the division.

This unexpected move took the entire parish out of the Pittsburg Synod, and, hence, also out of the Southern Conference, as Rev. Mechling was a member of another synod and entertained strong preferences in that direction.

But the dissatisfaction in the Brush Creek congregation was so great that a new German-English congregation was organized under the name of Holy Trinity Evangelical Lutheran Church of Adamsburg. This step was not taken, however, until an earnest and faithful effort had been made by the Conference to reconcile the parties and bring them to an agreement in the election and call of a pastor who could preach German and English.

At this meeting of Conference, after due examination, Solomon Weills was ordained to the Holy Ministry, by the laying on of hands and prayer.

September 19, 1848, a meeting was held at Bethel church, Washington county, at which were present: Revs. Abram Weills, W. A. Passavant, W. S. Emery, Solomon Weill's and John Rugan, and delegates Fred A. Carsten and Daniel Allar.

At this meeting candidate F. Zimmerman was examined and passed, and was recommended to the president of Synod for licensure. A uniform Order of Service was discussed and recommended to the churches.

The next meeting was held at Adamsburg, Pa., January 22, 1850. The ministers present were Revs. W. A. Passavant, W.

S. Emery, Michael Eyster and John Rugan, and delegates Thos. H. Lane, F. J. Cope and Samuel Zimmerman.

Rev. Michael Eyster was elected president, and Rev. W. S. Emery, secretary. At this meeting a resolution was unanimously passed to erect a monument to the memory of Rev. Michael J. Steck. The committee appointed to carry out this resolution were Revs. W. A. Passavant and John Rugan, and F. J. Cope, Esq. Action was also taken in the interest of the Muhlenberg Collegiate Institute, now located at Greensburg.

At a meeting held 16th of October, 1851, at St. James' church, Westmoreland county, Rev. W. S. Emery was elected president, and Rev. Solomon Weills, secretary. Candidate C. F. Diehl, a student from Gettysburg Seminary, was examined and recommended for licensure.

In the early history of the Synod when the conferences had only a small number of ministers, the meetings were sometimes attended by a very few. Four to six was the usual number of ministers with their lay delegates. It sometimes happened, as Rev. J. B. Fox, of the Northern Conference, once said, in a characteristic speech, made in self-defense, when censured for absence: "I have attended the meetings of Conference when there were just enough present to conduct the business,—one to preside, one to record the minutes and one to make the motions."

In one of his annual reports President Bassler administered a severe rebuke to the ministers of Synod who neglected to attend the meetings of Conference, and we know that there was ground for such a rebuke.

At one time it was proposed to abolish the whole conference system and hold semi-annual meetings of Synod, but this did not prevail. We are glad to say that the interest in the meetings of Conference has greatly increased in later years, and is now quite encouraging.

The Southern Conference, though greatly reduced in strength by the loss of the parish of Rev. M. J. Steck, always remained one of the strongest in point of membership. There are a number of noteworthy acts which this Conference has done. It has always taken a deep interest in the educational institutions

of the Synod. The Muhlenberg Collegiate Institute was located at Greensburg through Pastor Steck and others in the bounds of this conference, and would, no doubt, have had a permanent existence had this good brother lived to carry out his plans concerning it. In more recent times the school has been revived in the Greensburg Seminary by members of this Conference, a history of which will be found in another chapter.

The monument in the German cemetery at Greensburg, to the memory of Rev. Michael J. Steck, was erected under the auspices of the Southern Conference. Thiel College also really had its beginning in this Conference. The membership gradually increased so that in 1860 to 1863 Conference had 17 ministers.

In 1869, at a meeting of the Pittsburg Synod, held in Greensburg, the synod was redistricted into five conferences—Northern, Eastern, Middle, Southern and Western. Under this new arrangement the Southern Conference is composed of Westmoreland, Fayette, Indiana, and parts of Cambria and Blair counties, and also Morgantown, W. Va. Under the old division Allegheny county was the centre of the Conference, but as it is constituted now Westmoreland county is its main strength and centre of operation.

When the Synod redistricted its territory in 1869, this Conference was reduced to nine ministers, only seven of whom were pastors, and 1,500 members. It now numbers 31 ministers, 27 of whom are pastors, 44 congregations and 7,800 communicant members. There are 40 Sunday Schools and 4,650 scholars.

It now has five times as many members and three times as many ministers, and the contributions to benevolent objects have increased in equal ratio, \$4,000 having been paid last year (1900) to benevolence, and \$40,000 to local objects.

Some time between 1880-1890 the Ligonier parish was received from the District Synod of Ohio, also Brush Creek and Manor, and later, Greensburg and Mt. Pleasant parishes, and St. Paul's or Ridge church (Pleasant Unity).

All the strong churches in Westmoreland county are now included in this conference. There are several small congregations in the Northern part of the county, that belong to the

General Synod. In 1881 a part of Old Zion church, Harrold's, and a faction of old Manor congregation, went to the General Synod, the former on account of a dispute about the constitution and charter, and the latter on account of a disagreement about the location of a new church.

The Conference has enlarged its sphere of activity and usefulness in the last decade in many ways, but there is still a greater field which it has not yet entered. It is probable that it, in connection with the other conferences, will, in the near future, do much of the local and parochial work which is now brought to the Synod and transacted by that body.

This Conference, during the 50 years of its history, has furnished some 25 men for the ministry, most of whom are still in the work and doing good service. There are now about one dozen candidates in course of preparation for the ministry from this territory. Inasmuch as the records of Conference covering a period of 14 or more years, have been destroyed by fire, it is impossible to give many details of the doings of this body during those years.

The Greensburg Seminary is located in the bounds of Conference, and is also, in an important sense, an institution of the Conference. It looks largely for support to the churches of the Southern Conference. An effort is now being made to raise a fund for the endowment of this school, an effort we devoutly pray may be successful.

The Southern Conference is noted for its many fine churches, not a few of which have been built in recent years. Here is the magnificent temple of the First Church, Greensburg. Along side is the neat church of Zion's congregation. Then Latrobe has a fine church, so also Ligonier, West Newton, Jeannette, Penn and Avonmore. Delmont congregation recently repaired its church. Trinity, Irwin, is about finishing a \$13,000 church, and St. Paul's, Pleasant Unity, is also at work building. Both these churches will be dedicated in the near future.

The following is the list of the places of the meetings, and the officers of the Conference during the years past :

CONFERENCE MEETINGS AND OFFICERS.

TIME	PLACE	PRESIDENT	SECRETARY
1848, Sept. 6	Hoffman's	W. S. Emery	John Rugan.
1849, Jan. 19	Washington, Pa.	Abram Weills	W. S. Emery.
1849, Sept. 19	Bethel, Washington Co.	Abram Weills	W. S. Emery.
1850, Jan. 23	Trinity, Adamsburg	Michael Hyster	W. S. Emery.
1851, Oct. 16	St. James	W. S. Emery	Solomon Weills.
1852, Aug. 14	Pleasant Unity	W. A. Passavant	Solomon Weills.
1853, Oct. 6	Zion, Greensburg	W. S. Emery	Solomon Weills.
1853, Dec. 25	East Liberty, Pa.	W. A. Passavant	Henry Reck.
1856, Mar. 11	Salem, Pa.	W. S. Emery	Henry Reck.
1856, June 18	Birmingham	Abram Weills	Henry Reck.
1856, Dec. —	Greensburg	W. S. Emery	Henry Reck.
1857, Nov. 18	Trinity, Adamsburg	W. S. Emery	W. F. Utery.
1858, Mar. 7	Pittsburg	Henry Reck	W. S. Emery.
1858, Nov. 2	New Stanton	W. S. Emery	George Gaumer.
1859, Oct. 26	West Newton	S. B. Lawson	George Gaumer.
1860, Jan. 30	Salem	S. B. Lawson	George Gaumer.
1860, Sept. 26	Bethel Church	S. B. Lawson	George Gaumer.
1861, Feb. 25	Wheeling, W. Va.	Robert Neuman	George Gaumer.
1861, Aug. 21	East Liberty	S. B. Lawson	J. S. Lawson.
1862, Feb. 12	East Birmingham	S. B. Lawson	J. S. Lawson.
1862, Sept. 10	Donegal, Pa.	S. B. Lawson	W. F. Utery.
1862, Dec. 3	Zion, Washington Co.	S. B. Lawson	W. F. Utery.
1887, May 3	Irwin, Pa.	J. L. Smith	E. G. Lund.
1887, Oct. 25	St. James	D. M. Kemerer	E. G. Lund.
1888, May 22	Seano's	D. M. Kemerer	E. G. Lund.
1888, Oct. 23	Uniontown	E. G. Lund	J. A. Waters.
1889, May 24	Youngstown, Pa.	E. G. Lund	J. A. Waters.
1889, Oct. 2	West Newton, Pa.	S. K. Herbster	E. L. Baker.
1890, May 6	Zion, Boquet	S. K. Herbster	E. L. Baker.
1890, Oct. 20	Old Zion, Harrold's	J. C. Kunzmann	W. H. Zuber.
1891, May 19	Ligonier, Pa.	J. C. Kunzmann	W. H. Zuber.
1891, Oct. 13	Brush Creek	J. L. Smith	W. H. Zuber.
1892, May 10	First Ch., Greensburg	A. L. Yount	W. H. Zuber.
1892, Oct. 4	Uniontown, Pa.	A. L. Yount	W. H. Zuber.
1893, May 8	Latrobe, Pa.	A. L. Yount	W. H. Zuber.
1893, Oct. 24	Mt. Pleasant, Pa.	A. L. Yount	John Mueller.
1894, May 7	Pleasant Unity	A. L. Yount	John Mueller.
1894, Oct. 15	Ligonier, Pa.	P. Doerr	John Mueller.
1895, June 19	West Newton, Pa.	P. Doerr	John Mueller.
1895, Nov. 6	Derry Station	P. Doerr	John Mueller.
1896, June 1	First Ch., Greensburg	P. Doerr	John Mueller.
1896, Oct. 19	Donegal, Pa.	W. F. Utery	J. C. F. Rupp.
1897, June 1	Jeannette	W. F. Utery	J. C. F. Rupp.
1897, Oct. 11	Old Zion, Harrold's	W. F. Utery	J. C. F. Rupp.
1898, May 30	Delmont, Pa.	W. F. Utery	J. C. F. Rupp.
1898, Oct. 24	St. John's	R. G. Rosenbaum	J. C. F. Rupp.
1899, May 24	Saltsburg	R. G. Rosenbaum	J. C. F. Rupp.
1899, Oct. 16	Irwin, Pa.	R. G. Rosenbaum	F. S. Beistel.
1900, April 16	Mt. Pleasant	R. G. Rosenbaum	F. S. Beistel.
1900, Oct. 8	Connellsville	R. G. Rosenbaum	F. S. Beistel.
1901, April 29	Jacob's, Masontown, Pa.	R. G. Rosenbaum	E. S. Beistel.
1902, Oct. 21	Pleasant Unity	S. K. Herbster	I. M. Wallace.
1902, May 5	Jacob's, Chnrch	S. K. Herbster	I. M. Wallace.
1902, Oct. 20	Alt-ona	S. K. Herbster	I. M. Wallace.
1903, April 20	Uniontown	S. K. Herbster	I. M. Wallace.

HISTORY

OF THE

GREENSBURG SEMINARY.

THIS is a classical and literary institution, located at Greensburg, whose history dates back, as we look at events, over half a century. However, under its present name it was organized by Rev. Prof. Lucian Cort, of the Reformed church, in 1874. As an institution connected with the Lutheran church, we think of it and associate it with a Lutheran school established in Greensburg in 1848.

In 1845 the Pittsburg Synod organized a school and placed it under the care of Rev. Gottlieb Bassler of Zelienople, Pa. In 1846, at a meeting of the Synod in Greensburg, a Board of twelve Trustees was elected to serve for two years.

These trustees were authorized to select a location, secure a principal and provide for his support, and to do whatever might be necessary for the success of the school.

In 1847, at a special meeting of the Synod at the Brush Creek church, it was decided, with a good degree of unanimity, to locate the school at Greensburg, but the Board resolved not to remove to Greensburg till arrangements were made for its accommodation, either by the erection of a permanent building or the renting of a suitable building for this purpose. Buildings having subsequently been leased by the Board, and fitted up for school purposes, in the fall of 1848 the school was organized and established in Greensburg under the name and title of THE MUHLENBERG COLLEGIATE INSTITUTE.

It was under the principalship of Prof. W. P. Ruthrauff, who was assisted by Mr. Asa H. Waters and Miss Mary A. Haft. It consisted of two departments, male and female. The male department was conducted in the old Bunker Hill house, which was located near where Col. Clopper's house now stands. It was fitted up for recitation rooms, dormitory, and boarding house for a number of students. The female department was in a

building on West Pittsburg street, now owned by George Stark. The school opened under fair auspices, had the good will and patronage of the leading people of the town, and the work of instruction gave good satisfaction. At the end of the first year Mr. Asa H. Water resigned his place and went to college.

At the meeting of Synod at Venango, Pa., Revs. W. A. Passavant, Gottlieb Bassler and David Earhart, and Messrs. John Armstrong, F. J. Cope and William Jack were elected as trustees, and the Board was instructed to go forward as fast as practicable with the work of erecting a building. Four acres of land were purchased on Bunker Hill from Col. Frederick Rohrer for \$600, including the Col. Clopper property and the site where the Seminary now stands. Plans were secured for a suitable building and the contract was about to be let, but for some reason it was postponed. At the close of the second year the Board was without a teacher to take charge of the school. Rev. Michael Eyster, who had been elected principal had declined, Prof. W. P. Ruthrauff had resigned to take charge of a church, and the assistant, W. F. Ulery, also left to finish his college course. Had there been a man available, who had the ability as well as the courage, to undertake this work, this school would not have been closed and the work of building would no doubt have gone forward.

Thus near did this undertaking come to being a success at that time. The lack was that of sufficient faith and perseverance. True, there seemed to be a combination of circumstances against it then. The Synod was young and financially weak. Through the death of Rev. Michael J. Steck it had lost a strong man, and the strongest congregation of the Synod withdrew to another synod. Had Rev. Steck lived we believe that, under God, the result would have been different. He was an earnest man, had a strong personality, and wielded a wide influence in the community. His successor belonged to another synod, and, therefore, took no interest in our school. But the main reason of failure was the want of faith and earnest purpose on the part of the Building Committee. They were instructed to go forward but they hesitated, postponed and lost.

Some members of the Board and a few citizens, never ceased to regret that the school was suspended, the building that was undertaken, given up, and felt that a mistake had been made.

The Pittsburg Synod has had several schools within its bounds; one under Prof. J. R. Titzel at Zelenople, another prosperous one at Leechburg, under Prof. D. McKee, and in 1866 Thiel Hall was opened at Phillipsburg, which developed into Thiel College; but there was no movement on the old classic Bunker Hill till in 1874, when Prof. Lucian Cort purchased a lot of ground from the Clopper estate and erected a building on it. He organized the school that year under very fair prospects of success, as a Female Seminary, but, later on, he concluded to admit both sexes. It was known as the Greensburg Seminary. It did good work under Prof. Cort, for he always employed good and competent teachers.

The school, it is true, was never large numerically, yet quite a number of young men and young women received instruction during the fourteen years it was carried on, and a goodly number were graduated at its shrine.

The Seminary, under Prof. Cort, was for a number of years a good success as a boarding school, and this enabled him to pay his expenses, even with a limited number of pupils. But after years of toil and care he concluded that he would close the school and dispose of the property, as neither he nor his were getting due compensation for their work.

In 1888 he made a proposition to Revs. J. C. Kunzmann and E. G. Lund to lease the Seminary for three years with an option to buy at the end of that time, or before, at \$18,000.

After consulting with friends, and having also received the endorsement of the Southern Conference, these brethren entered into an agreement with Prof. Lucian Cort to lease the Seminary, on the conditions that have been stated above. Accordingly they made arrangements for the reorganization of the school, and in the fall of 1888 the Seminary was opened under the management of Revs. J. C. Kunzmann and E. G. Lund, with the following corps of instructors: Prof. Perry A. Shanor, principal and teacher of Latin and Literature; Rev. E. G. Lund, Mental and Moral

Science; Rev. J. C. Kunzmann, German Language and Literature; Rev. W. H. Zuber, Natural Science; Prof. J. A. Boord, History and Mathematics; Miss Lilly Frederick, Instrumental Music; Miss Elizabeth Norcross, Vocal Music; Miss Alice Evans, Drawing, Painting and French; Miss Isabella Coombs, Elocution.

The school opened under very fair auspices, and all went fairly well for a time. Prof. Shanor resigned at the end of the fall term, and soon after this change Rev. E. G. Lund withdrew from the management. Prof. J. A. Boord was put in charge and the work went on without any further interruption to the end of the year. During the first year there were 211 pupils in attendance in all departments. All in all, considering that it was a new undertaking, the school had made a fair beginning.

The second year Prof. J. A. Boord was elected principal and took charge of the school, and there were a number of changes in the faculty. Miss Anna Hippe was made assistant principal; Miss Bertha Kunkleman teacher of Latin Language and Literature; Mr. J. W. Riedenour, Commercial branches, and Karl Retter and C. K. Craig were added to the Music Department. The work of the school moved on fairly well, but Prof. Boord resigned before the end of the Fall Term and entered the Theological Seminary at Philadelphia, and Prof. Geo. E. Markley was acting principal during the rest of the year. Faithful work was done by the teachers in the several departments, but the school had lost a number of pupils, which was a discouraging feature.

In the meantime, during the year 1889, through the earnest efforts of Rev. J. C. Kunzmann and others, the Educational Society was organized and chartered, and the management of the school was entrusted to a Board of Trustees, elected by the Educational Society. It was during this year that the board closed a contract with Prof. Lucian Cort for the purchase of the Seminary property for the sum of \$18,000. A subscription of \$12,000 was raised, and bonds were placed for \$14,000 on the property to enable the Board to pay in part for the property, and, also, to make some necessary improvements.

Early in 1890 Wm. M. Swingle, Ph. D., then of Kittanning,

was elected principal of the Seminary. He accepted the position to commence the work in the fall of that year, but he came to Greensburg at the beginning of the Normal term, in April, and assisted in organizing and conducting the Normal Department.

In the fall of 1890 Prof. Swingle took charge of the Seminary as principal, and conducted it for seven years. He reorganized the faculty, and then also organized the school, as a first-class preparatory and normal school, with music and business departments. The first faculty consisted of the following persons: Prof. Wm. M. Swingle, teacher of Latin and Mathematics; Prof. Geo. E. Merkley, Greek, Literature and Shorthand; Rev. Prof. W. H. Zuber, German and Natural Sciences; Prof. William Jacobs, Commercial branches; Miss Josephine Merkley, Common branches; Miss Ada D. Smith, Instrumental and Vocal Music; Miss Minnie Nickum, Art and Elocution.

Prof. Swingle is an organizer, and he built up a good school already during the first year. There were 290 pupils in attendance in all the departments.

The next year about the same teaching force was retained, and the school continued to prosper. Sometime in 1892 Mr. Wm. Jacobs resigned and Mr. Grant Pike took his place. This year's roll contained the names of 335 pupils.

In the Fall of 1893 the faculty was reorganized, as a number of changes and additions were made, only two of the instructors remaining—Prof. Swingle and Zuber. Prof. C. Edgar Reber, A. B., became teacher of Greek and Mathematics; Prof. Wm. A. Rickenbrode, of Commercial branches; Miss Katharine M. Ulery, of Grammar and Elocution; Miss Mary L. B. Kepple, of Shorthand and Typewriting and Miss Caroline A. Young of Instrumental, and Prof. Joseph Breil, of Vocal Music, and Miss Louise J. Kurtz, of Art and History. During this year 332 pupils were in attendance in all departments. The number of normal pupils and the Business College had made it necessary to rent a hall in town for several years; therefore, early in the spring of 1894, a hall was built on the grounds by the Board of Trustees for the accommodation of the Normal Department, and, also, as an auditorium for literary and musical exercises and entertainments.

It is now occupied by the Business College. During this year also close relations were established between the Seminary and Thiel College. A number of additional members were elected into the Educational Society. President T. B. Roth, D. D., Rev. W. A. Passavant, Jr., Dr. J. T. Ambrose, and others, were elected. In the spring of 1895 Prof. J. C. Hoch, A. M., Ph. D., was elected teacher of Greek, German, and Mathematics. In the autumn of the same year Prof. Alvan V. Leech was elected as teacher of the Business College, as the Commercial Department was now called; Miss Leola R. Edwards, of the Music Department. Messrs. Rothleder, Abt and Isensee were also added to the musical teaching force, giving lessons in violin, mandolin and voice culture. During 1895 the Business Department was enlarged and fully equipped with regular Business College apparatus.

There were 320 pupils in attendance this year in all departments, and about the same number the next year under the same teachers. In the spring of 1897 Dr. Wm. M. Swingle resigned and accepted a position as superintendent of the Rahway Public Schools, and, later, he filled the same position at Orange, N. J. During the seven years of Dr. Swingle's administration, the Seminary made substantial progress. It was organized on a popular basis in the several departments. A regular course of study was introduced in the Classical department, with a view to preparing students to regularly enter school of a higher grade. Since 1895 a class has been graduated each year ranging from 35 to 40 pupils in all departments. The Business College was more fully organized and the Musical and Normal departments were carried on successfully.

In the fall of 1897 Prof. J. C. Hoch, Ph. D., was elected principal of the Seminary, and he is still the successful head of the school. In addition to those already mentioned, the Board elected Henry S. Gill and H. E. Daugherty teachers of Latin, Greek and English branches.

The Seminary had a successful year in 1897, and also in 1898, 301 pupils being in attendance in all departments. In 1898-99, Prof. Gill and Daugherty having resigned, Prof. O. F.

H. Bert, B. S., was chosen teacher of Mathematics and Science, and Victor Laurent took the place of Mr. Isensee in Voice Culture. During 1898 the number of pupils was 263—59 Classical, 71 Normal, 88 Business and 68 Musical.

In 1899-1900 Miss Katharine M. Ulery and Alvan V. Leech having resigned, John S. Hart, A. B., and E. E. Gard were elected to fill the vacancies. The year ending June 1900, was about equally as successful as the preceding year, 268 pupils being in attendance, and a large class was graduated. In the summer of 1900 Rev. Prof. W. H. Zuber, who had been pastor in St. Paul, Minn., for a number of years, was called to labor in connection with the Seminary.

The year that has just closed (1901) has, in some particulars, been one of the most prosperous in all the history of Greensburg Seminary. Its earnings have been \$7,591, and its outlay \$6,085, leaving a net balance of \$1,506. The number of pupils is 257 in all departments: Classical and Normal, 115; Business, 42; Music, 76. The graduating class numbered 35. It is gratifying to know that during the last year, with the aid Synod gave, all expenses were paid and the debt reduced \$2,000.

The purpose of the Seminary is well expressed in its charter: "The purposes for which this corporation is formed are, the advancement of education and the establishment and maintenance of a school or institution for the higher Christian education of pupils, and to conduct and promote the same in harmony with the Word of God, as set forth in the Book of Concord of the Evangelical Lutheran Church." We see clearly from this article that the Lutheran character of this institution has the genuine ring, and gives no uncertain sound. No one can become a member of the Educational Society, or have any voice in the management of the school, who is not in accord with the faith of our church as set forth in our symbols. Therefore, the Greensburg Seminary is as truly a Lutheran school as Thiel College, or any other classical or literary institution of our church. Mathematics, Classics, Science and Literature in themselves have no denominational character, yet every school that is worthy of our confidence, has a religious tone and character. If

a Presbyterian school, it has a Presbyterian type; if a Methodist, a Methodist type; if a Roman Catholic, a Roman Catholic type; and if Lutheran, it must have a Lutheran type. The Seminary has pupils of all denominations, and gladly welcomes them all and does not interfere with their religious faith or their politics. When, however, there is occasion, as there is not unfrequently, to give utterance to sentiments regarding morality and religion, it is done in accordance with the Lutheran confessions. The religious worship conducted in the institution is according to Lutheran forms.

For the information of all persons not acquainted with the control of the institution, we will give the names of the members of the corporation, and also of the Board of Trustees. The corporation is known as "The Educational Society of Westmoreland County."

The members of this society are : Mr. John Rugh, president; Mr. Fridolin Miller, secretary; Hon. Geo. F. Huff, treasurer, Revs. J. C. Kunzmann, D. D., A. L. Yount, D. D., W. J. Miller, G. G. Ruff, T. B. Roth, D. D., W. H. Zuber, R. M. Zimmerman, W. F. Ulery, and Messrs. W. S. Loucks, W. A. Griffith, Esq., Leonard Keck, H. M. Zundel, J. T. Ambrose, M. D., and Daniel Shuster.

The Board of Trustees consists of the following: Rev. J. C. Kunzmann, D. D., president; Rev. A. L. Yount, D. D., secretary; Rev. W. J. Miller, Mr. John Rugh, Mr. Leonard Keck and W. A. Griffith, Esq.

Since the Seminary has been under the present management over 3,500 pupils have attended, and 250 have been graduated in all departments. There have been at least 1,800 different pupils in attendance, and if we include the whole period of the history of the school, we are safe in estimating that over 5,000 pupils have attended and have been instructed during these years. Many have been here who are now in the learned professions, others are teachers, and not a few are filling other important callings.

The Board of Trustees has now undertaken to put the school on a firm financial basis, by liquidating its indebtedness

and creating an Endowment Fund. Rev. John Telleen, D. D., of Rock Island, Ill., is now engaged in this important work. He has made a good beginning the short time he has been at it, and it is sincerely hoped that he will be eminently successful in his undertaking.

The Board of Directors have two very desirable and laudable objects in view in appointing a solicitor for the Seminary. They are anxious to place the school on a firm and substantial financial basis, and free it from all pecuniary embarrassment, which always cripples it and hinders its usefulness and progress. Then their plan is to enlarge the sphere and influence of the school by increasing its facilities. This means more room, better equipments and a larger faculty.

To accomplish this the Board has thought it wise to employ a competent man who is authorized and instructed to bring the interests of the Seminary before the churches of the Southern Conference. To present the aims and the claims of this school in an official way before our people, and give them such information concerning it as will be calculated to awaken a new interest in the school, and to stimulate their patronage and their liberality toward it.

EARLY HISTORY

OF

The Evangelical Lutheran Church of Westmoreland
County and Adjoining Parts.

THE history of the Lutheran Church in Western Pennsylvania reaches back over 120 years, but the early beginnings are difficult to trace, as only imperfect records of those times have been preserved and handed down.

Its origin here is like the course of a mountain stream that winds its way unseen amid woods and forest until it comes into the open country. Its beginnings were small and obscure, but it has gradually developed into its present status and influence.

Lutheran families came from Eastern counties of our State, and from the Fatherland, to Western Pennsylvania before Westmoreland county was erected. The Altmans, Detars, Eisamans, Gongawares, Harrolds, Longs, Millers, Rughs, and Rowes settled in Hempfield township between 1762 and 1770. To these may be added the Allemans, Ottermans, Marchands, Ehrenfriedts, Hufnagles, Rosensteels, Kamps, Kuhns, Haines, Hubers, Baughmans, Corts, Byerlys, Strohs, Trubys, Buergers and Myers.

No official or reliable church record has been preserved of the manner and progress of their settlement. But the early history of the county gives us some assistance.

Soon after Fort Ligonier was established (in 1758) a number of settlers (among whom were some Lutherans) located at several points now included in Westmoreland county. In the spring of 1769, after the treaty with the Indians at Fort Stanwix, New York (Nov. 1768), when the Province of Pennsylvania purchased all the lands west of the Laurel Hill and declared it open for settlement, a great rush was made for this land by



MR. JOHN RUGH



MR. LEONARD KECK



W. A. GRIFFITH, Esq



PROF. J. C. HOCH



MISS LEOLA R. EDWARDS



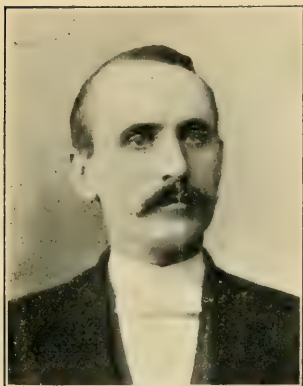
MISS MARY L. B. KEPPLÉ



MISS KATHARINE M. ULERY



PROF. O. F. H. BERT



A. D. POTTS



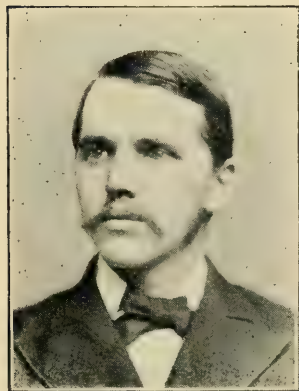
J. SARVER



JESSE DUNN



E. G. LUND



G. S. SEAMAN



C. S. SEAMAN



I. K. WISMER



J. A. BOARD



W. R. SWICKARD



IRA M. WALLACE



WM. F. BAUER



F. S. BEISTEL

many settlers, among whom were not a few German Lutherans. With these German pioneers, in the spring of 1769, came Balt-hazer Myer, a Lutheran schoolmaster, who located, with many other Germans, in the Zion settlement, now called Harrold's, three miles southwest of Greensburg. This was a close settle-ment and prosperous; but was greatly hindered by the Indian wars, and later by the war of the Revolution, as not a few of the male members of the community served as soldiers. In such cases the members of the families left at home had many trials and hardships and had to exercise great self-denial. The inter-ests of the church suffered great loss by the burdens of the war.

There were settlements also of German families in several other localities soon after the erection of the county (1773). The Allshouses, the Bushyagers, the Zundels, the Walthours, (Waldhauers), the Whiteheads (Weisskopfs), the Painters (Ben-ders) the Marchands, Drys, Drums, Henrys, Kunkles, Kifers, Millers and others in the Brush Creek congregation; the Berlins, Brinkers, Eberhardts, Kemerers, Kepples, Knappenbergers, Sny-ders, Lauffers Finks and others in the Manor settlement. And we might name many at Kindig's, St. John's, Swope's, Zion's, Ridge, St. Paul's Mt. Pleasant, Brandt's, Donegal, Hoffman's and Indian Creek, as well as Yockey's and Hill's, but we will speak of these more in detail when we shall give the history of these congregations. The history of the Lutheran church runs parallel with the history of the county.

It may be proper to state here that these German settle-ments were composed largely of members of the Lutheran and Reformed churches, and as in those early times, when this county was thinly settled, communities being small and the people being generally in limited circumstances, it was no easy matter to build and support churches.

It was also difficult to get suitable ministers, and neither de-nomination was well able to support a minister, if even one could be gotten. Hence the members of the Lutheran and Reformed churches associated together. They were drawn together by language and nationality, as well as by Christian fellowship, and by such circumstances as seemed to them to be a necessity,

because neither was able to support a church alone, and they were often but poorly able to support one when they were united. Hence it came to pass that these two German churches bought and held property in common, and built churches which they owned and used jointly, generally known in our times as "Union Churches." This seemed the most natural thing for the fathers to do in those times.

It became such a fixed rule among the primitive people that, later on, when this necessity no longer existed, our Lutheran people thought that they could not build a church, or own a piece of church property without giving an interest to the Reformed. There are cases, no doubt, where the Reformed made overtures to the Lutherans. In many cases, no doubt, the practice was justifiable for the time, but in not a few it was a mistake. We know cases where an interest was given, or offered to the Reformed, where no organization existed to accept it. For many years this practice continued, not only here, but all over our State, wherever the Germans settled. They formed one community; they worshipped in the same church, knelt and communed at the same altar. The ministers preached from the same pulpit, used one Bible, one hymn book, and agenda, as well as the communion and baptismal service. They had all things in common, and became joined together by strong ties of Christian fellowship and love. They were intermarried; they lived together and were buried together in the same God's acre. We must admire the simplicity and godly sincerity of those people. They were unlike many of the present generation who, when they migrate, leave their Bibles and prayer books, as well as their church love behind. They brought Bibles, catechisms and hymn books, as well as their religion and church love with them. They did not cease to worship God because they had migrated far from home, nor did they neglect to worship, because they had no church and no minister. They met in private houses (sometimes in barns) and one of their number would lead the devotions. When the community had a schoolmaster, as was often the case, he was by common consent and special election, made a lay preacher who conducted the services, which consisted of

the reading of the Scriptures, singing and prayer, reading a sermon, or a suitable address was made, so that the people were instructed and edified. When no ordained minister could be secured, the schoolmaster was requested and authorized by the congregation to baptize the children.

Looking at the unity and harmony between these two denominations one might ask what is the difference between them? The original difference between the Lutheran and Reformed churches was in not a few cases almost entirely obliterated. No doubt the ministers made not a few concessions for the sake of peace and good will.

In many respects those were good old times, and those of the fathers who remember them like to talk about them. But we of the present generation think the fathers were quite slow and unprogressive. We wonder whether, if we had lived then and had to meet all the hindrances and trials of those times, we would have done half as well.

In tracing this history we are sorry to say that the meagre and imperfect records of those early times render it very difficult to give a satisfactory account of the Lutheran church, and make it impossible to trace the origin and progress of those old congregations with minuteness and accuracy. We know that congregations existed; we know too that they were founded early, and we conclude from the best information that we can gain that where members of the Lutheran and Reformed churches settled in sufficient numbers in the same vicinity, they associated themselves together in a religious assembly and engaged in worship, and by common consent constituted themselves into a *Christian Church*, without a formal organization, without a charter or even a written constitution. In many of these congregations we can find neither written constitution nor record of the organization, nor of any official acts of the congregations for the early years of their history.

Congregations formed what we have called *provisional* organizations. They agreed by resolution or article of agreement to organize a congregation and completed this organization by the election of officers and choosing a pastor, and the church council

was expected to make all other arrangements for the conducting of divine worship. In some cases the church ordinance—*Kirchen Ordnung*—in the German Hymn Book, was adopted as the organic law of the congregation, Having this the people thought no other constitution was needed, hence we find none.

In the congregation of Harrold's and Brush Creek, which were commenced quite early (between 1772-1780), baptisms were performed and religious services conducted by schoolmasters, to whom reference has been made. At Harrold's, Old Zion, a congregation was gathered as early as 1772, and there is a record of baptisms by such an evangelist as we have spoken of above.

Balthazar Myers, a schoolmaster, conducted services and baptized children from 1772 to 1782, during which time the congregation was without a regular pastor.

As communities were small and the people were generally in limited circumstances, it was no easy matter to build and support churches. It was also difficult to get suitable ministers and neither denomination was well able to support a minister if even one could be gotten.

In the Brush Creek congregation, which was commenced soon after Harrold's church was built, similar services were conducted by schoolmasters Bushyager and Zundel until a permanent pastor was secured.

In German township, Fayette county, a Lutheran settlement was made about the same time as that of Zion settlement in Westmoreland county, and a congregation was organized and services were conducted for several years just as they were in Old Zion and Brush Creek. Rev. Father Stouch came to this church in 1791, but the congregation had existed for more than ten years before his arrival.

Father Stouch served several other German settlements besides the one in German township, Fayette county. He served a congregation at Morgantown, also one at Redstone, now Brownsville, and another in Greene county, near Greensboro. Both of the latter have, owing to our neglect, been lost to us, and we only quite recently reclaimed and regained our place in Morgantown, W. Va. Of this we will speak more fully under the

Morgantown congregation. The first Lutheran minister who settled in Westmoreland county was Rev. Anthony Ulrich Luetge who was German by birth and education, who came to this county in 1782 as a missionary.

He took charge of the Harrold's congregation, which he more fully organized, and finished the church, which had been begun ten years before he came. It was very primitive in all its appointments. It was built of logs, with hewn logs for seats and a floor of puncheon—logs split in halves—and was used as a school house as well as a church. He secured a tract of land for Harrold's congregation as a glebe, which was, later on, held jointly by the Lutheran and Reformed congregations. Rev. Luetge also ministered to the Brush Creek congregation, as well as to the congregation in Greensburg, St. Paul's, or Ridge, and several other points.

After the burning of Hannastown (1782) a state road was laid out from Fort Ligonier to Pittsburg by way of Greensburg, then called Newtown. December, 1785, Newtown was made the county seat of Westmoreland county, and in the spring of 1786 a court house was built, and in September of the same year, by an act of the Legislature, the town was called Greensburg in honor of General Greene.

A school house had been built near the spring, in St. Clair cemetery, which was used as a place of worship as well as for a school. Here, no doubt, the Lutheran congregation held services till they could build a church for their own use. After having served this field for nine years, Rev. A. Ulrich Luetge resigned on account of failing health.

Rev. John M. Steck, also from the Ministerium of Pennsylvania, became his successor, and settled in Greensburg in the autumn of 1792. He carried on the work which had been begun by his predecessor, with great energy and eminent success, being then in the prime of life. He labored in this field for 38 years and died in 1830 at the age of 74 years.

His mantle fell on his son, Rev. Michael J. Steck, who was so well and so favorably known to all our churches in this county. When Rev. John M. Steck located in Greensburg, he

found only two congregations that had been fully organized, namely Harrold's and Brush Creek. A few years after his arrival he perfected the organization of the First church, Greensburg, and also St. Paul's, Mt. Pleasant township. He organized St. John's (Kintig's), Zion's (Swope's), in the closing years of the 18th century, and early in the 19th century he organized the Manor church (1809) also St. James and others.

These congregations and a number of stations constituted Father Steck's parish during the many years of his ministry. His son, Michael J., rendered some assistance for a short time, while engaged in study and before he accepted a call to Lancaster, O., in 1817. Rev. Jonas Mechling also rendered some assistance while yet a theological student, and after his licensure in 1820 he became his co-worker in this vast field. He took charge of Hankey's in the northern part of the county, the Forks, West Newton, and Hoffnung's Kirche in the western part, Donegal and Brandt's in the southern part, and later on Kintig's, Swope's, Ridge and Youngstown in central part, and the rest of the county constituted the Greensburg parish during the remaining years of Rev. Steck's ministry; but the principal congregations of this important parish were the First church, Greensburg, Harrold's, Brush Creek and Manor, with a number of stations and preaching points.

An account of the several churches of this parish, as well as of the other churches of the conference, will be found in the history of individual congregations embraced in the next chapter.

HISTORY

OF THE

Individual Parishes and Congregations.

I. FIRST EVANGELICAL LUTHERAN CHURCH,
GREENSBURG, PA.

AS the First Church of Greensburg has been a leading congregation, and has exerted an important influence on the character and history of the Lutheran church in this county ever since the church's organization under the ministry of Rev. John Michael Steck, we will give the history of this church first, though it is not the oldest congregation.

This congregation was, without doubt, provisionally organized as early as 1786 and was ministered to by Rev. A. Ulrich Luetge, who lived in the Zion (Harrold's) settlement, of which mention has been made in the former chapter. As has been stated, in 1784 a school house was built by general subscription in St. Clair cemetery, near the well-known spring. This house was used for a school and as a house of worship. Here, no doubt, services were held by Rev. Luetge, and later, also perhaps in the new court house, which was also used for religious services. These buildings were used by our people, as well as those of the Reformed congregation, until a church was built. We know that a congregation existed here before 1790, but we have no record of the date of its organization. The first official record that has come down to us is an application for a minister in 1782, and from the history of the Reformed church, we learn that already in 1784 four congregations existed, of which that at Greensburg must have been one.

In August, 1792, a joint meeting of the Lutheran and Reformed congregations was held for the purpose of electing trus-

tees to purchase property as a site for a church and ground for a graveyard. The records of the Court House show that the following named persons were elected, namely: Peter Rugh, Philip Kuhns, Dewalt Mechling, Ludwig Oderman, John P. Miller and William Best, on the part of the Lutherans, and Christopher Truby, Simon Drum, Jr., Henry Hiesley, William Barnhart Daniel Turney (Dorney) and John Wensel on the part of the Reformed, then also called Calvinists. These trustees, under this authority, purchased from Christopher Truby, on February 28th, 1795, for four pounds and ten shillings, a town lot and a half, 90x100 fee', on the corner of Main and Third streets. On the same day they also bought from Christopher Truby and John Peter Miller, for four pounds and ten shillings, two acres and 66 perches on South Main street for a burying ground. It will be observed, they did not make the purchases for nearly three years after the authority and instructions were given by the congregations, and we naturally inquire why this long delay, since the need of a church was a pressing one and its supply much desired by the congregations. The reason for this delay is plain when we remember the conditions of this part of our state at that time. A historian says: "There was a state of uncertainty and excitement prevailing in the southwestern counties of our state during these years, because of the uprising commonly called the Whiskey Insurrection." It originated from what many of the people believed to be discriminating and unjust excise laws. For a time, life and property were in danger. "There were even threats of establishing an independent government." This disturbance had a most depressing effect on all business, and, of course, affected the church in like manner. But in 1795 a log church was built on the lot that had been purchased. It was rude and primitive in all its appointments. The floor was puncheon, and rough benches served the purpose of pews. A plain pulpit and altar graced the chancel, but there were no arrangements for heating. This was the first church built in Greensburg.

After Rev. John M. Steck took charge of this field, and began his effective ministry, the congregation was more fully

organized, and the church grew in strength and efficiency, as services were regularly conducted and the local conditions were also more favorable.

On May 15, 1818, another lot, adjoining the one on which the First church stood, was purchased from Mr. Ehrenfreidt for \$300 as a site for a new church. The work of building was begun at once and this church stood for some 60 years, till 1883, when the present magnificent building took its place. The corner stone was laid in the summer of 1815 by pastors Steck and Weber. The building committee were: Jacob Turney and Andrew Cressinger (Lutheran), and Henry Welty and Simon Drum (Reformed).

Though earnest efforts were made on the part of the committee to raise money for its completion, the work was delayed for want of means and materials. The scarcity of money and the stringency of the times that followed, as the result of the War of 1812, made it difficult to raise money for any purpose. Owing to this embarrassing condition of the country, which lasted for several years, the church was not finished until 1820, and then it was so much in debt that the trustees deemed it necessary to sell the lot on which the old church stood, at the corner of South Main and Third streets, to raise money to pay for the church. It was sold in 1821 to the congregations of the Reformed parish as a site for a parsonage, for \$461, which amount was not fully paid for ten years.

In 1829 Rev. Michael J. Steck was called as assistant to his father in his large parish; but he served less than one year in this associated relation as co-pastor till the whole weight of duty and responsibility of the parish fell upon him.

In the autumn of 1830 the venerable Father John M. Steck was gathered to his fathers and Michael J. became sole pastor of the parish, and filled this place with earnest fidelity and universal acceptance. Both as a preacher and a pastor Rev. Michael J. Steck was esteemed and beloved, as his venerable father had been; the work prospered in his hands, the congregation grew in numbers and increased in financial ability and liberality.

In the course of a few years a desire was expressed for better music in the congregation, and to this end it was deemed by all lovers of music that a pipe organ would be a great help. The organ question was discussed, and, though it met with stout opposition on the part of a few, for musical instruments were not popular in the churches at that time, the congregation decided to purchase the organ, which was done, and it was the first organ erected in Greensburg. This congregation also had the first church bell in the town. Messrs. Stark and Minehart built the organ in 1845, at a cost of \$800.

This new departure caused no little criticism, both in the congregation and outside, for few thought then that people could worship God with musical instruments as well as with the voice. It is pleasing to note that the sentiment of the people has undergone a great change since that time. Even the straitest sects now use organs and other musical instruments.

Mr. John Springer was the first organist. Joseph Huber followed him in that office.

This congregation also owned a school house, in which a German school was conducted for many years. Father Scheibler, a Revolutionary soldier, taught this school for a time, but by and by the school declined and the school house was sold, thus closing the school. But early in the fifties Jacob Buerger left a bequest of \$4,500 to the congregations of the German church, to be used for a German school, and partly for church purposes. This money was placed in the hands of trustees. The first were John Kuhns and Simon Drum. Later it was entrusted to Josiah J. Mechling and Samuel Truxal. In the division of the property the Buerger money was also divided and given with its conditions to the Trustees of the two churches, who still hold it in trust.

This Buerger bequest, being partly given for German schools gave a new impulse to the German school idea, but in a few years this influence passed away before the strong anglicising process that was going on and moulding the people according to its American ideas.

Later on not a few of the members, and especially of the younger portion, desired English services. The demand became

so urgent and the need so imperative, that it could no longer be denied. Rev. Michael J. Steck was in full sympathy with those who, in the summer of 1847, made a move in this direction, and seconded it by a request to the council of his churches that the Rev. John Rugan of Philadelphia, be called as his assistant in this large field, with special reference to the increasing need of English services.

Rev. Rugan accepted the call to become assistant and at once entered upon his work, filling such appointments as Father Steck directed, assisting especially in supplying distant points. He conducted English services in the German church every alternate Sunday, for a short time, with universal acceptance on the part of the English speaking people; but objections were soon raised by certain persons of influence against English services, and by and by such a prejudice was created against these services that English was voted out of the German church, a mistake that has, unfortunately, often been made in our history in America, to the great injury of our church. Those who had asked for English services now withdrew from the German congregation and organized an English congregation under the name of Zion Evangelical Lutheran church.

In 1848 two important events occurred in the German church. These were the withdrawal of the English speaking members, who organized Zion congregation, and the death of Rev. Michael J. Steck, their highly esteemed and devoted pastor.

These two events gave the congregation a severe shock. Especially was this true as regards the death of their beloved and faithful pastor; for the death of Rev. Steck was a heavy loss not only to this congregation, but to the Synod and the cause of Christian education. This was one of the chief reasons why the school of the Synod was discontinued at Greensburg in 1850.

Rev. Jonas Mechling, who became the successor of Rev. M. J. Steck, was a very genial Christian man, but belonged to a different Lutheran synod, and had no interest in and no sympathy with our school, and through his influence the parish, which had been our stronghold, withdrew and united with the

Joint Synod of Ohio. These two congregations (Lutheran and Reformed) continued under the old regime as long as these pastors lived and seemed inseparably joined. No matter what arguments might be presented for separation and division, the ruling powers were always against such a move.

In 1868 the Rev. Jonas Mechling was gathered to his fathers in peace, at the age of 70 years, after a laborious and busy life. He rendered faithful services in his day, and did his work according to his convictions. He served the Greensburg parish for nearly 20 years. Like his predecessor, Rev. Steck, he preached thousands of sermons; baptized and confirmed thousands of people, and administered the consolation of the Gospel to many more.

The death of Father Mechling marks an epoch in the history of this parish. It was now divided into two parishes. Greensburg and Harrold's congregations constituted the Greensburg parish, and Brush Creek and Manor the Brush Creek parish.

Rev. G. A. Bruegel was called to become pastor of the Greensburg parish with the distinct understanding that he should conduct half the services in the English language. Through the influence of Rev. Bruegel, and under his ministry, a great change was wrought in the congregation. He was very energetic and sometimes even radical. He was young and aggressive, and introduced a new era in the old church. Though his ministry was short, he started influences and inaugurated work which went on after he had left the field. He was faithful in season and out of season, till in 1872 he resigned his parish to accept a call to Warren, Pa. He made many friends in the First church whilst he was among this people, but he escaped the woe of those of whom all men speak well.

Soon after the resignation of Rev. G. A. Bruegel, Rev. Enoch Smith, then of Mt. Pleasant, Pa., was called to become his successor. He accepted the call and took charge of the church in the summer of 1872, and carried forward, in a large measure, the work which Rev. Bruegel had so well begun.

Under Rev. Bruegel English services had been introduced, and with them a more progressive spirit prevailed. Under Rev.

Smith's mild and genial administration much good work was done and very important changes made. The feeling now was, and the sentiment freely expressed, that although Union churches were well enough at one time, the day of their usefulness was now past. What seemed a necessity once now seemed a burden, and a source of discord, and that the time had now come for each family to occupy and own its own house seemed clear to many. But when Rev. Smith made the overture to accept this condition his offer was not heartily responded to by the Reformed party. By and by, however, it was assented to by them also. The opportunity was seized by Rev. Smith and his council. It was agreed to sell the property and one or the other should buy it. At this sale there were only two bidders, Mr. Josiah J. Mechling on behalf of the Lutherans, and Mr. Samuel Truxal on behalf of the Reformed church. Mr. Mechling bought the church at \$11,600. The half interest in this property cost the Lutherans about \$6,000.

During Rev. Smith's pastorate the parsonage on Third street was built, costing \$4,000, and he also collected the money to pay the Reformed congregation \$6,000 for their half interest in the church property, making \$10,000 collected by him during his ten year's pastorate. After this work was done he resigned this parish and accepted a call to a new mission in a Western state, but soon afterward he was unanimously called to Salem church, Bethlehem, Pa.

In January, 1882, Rev. J. C. Kunzmann, then of Kittanning, Pa., was called as the successor of Rev. Enoch Smith. Young, strong, full of enthusiasm, and willing to work, he entered on Rev. Smith's noble beginning. He had from the start unalterably made up his mind that the old church must come down and a new one take its place, one that should be worthy of the place and of the congregation. He felt, as almost all the younger portion of the congregation did, that the old church had served its day, and was no longer suitable for the times nor for the congregation, but he knew that among the older members there was strong opposition to the new church enterprise. He took the hint and worked quietly to overcome this prejudice. He secured

on April 23, 1883, from four persons, \$3,600 in good subscriptions, for a new church. He then asked permission from the church council to make a test as to what could be done for a new church. The permission was granted. He went heroically to work and with the help of a number of liberal men and faithful women, backed by the whole host of young people whom he rallied around him, the work went nobly forward and by a certain given time the stipulated sum (\$19,000) was raised. Therefore the congregation voted to go forward; plans were procured and adopted, and early in the summer of 1883 the contract for the church, enclosed, was let to M. H. Griese, of Cleveland, O., the architect who had made the plans and estimates, for the sum of \$22,000.

The building committee were: John Rugh, J. J. Mechling, M. G. Blank, C. Holtzer, John Borts, Charles Baker and Rev. J. C. Kunzmann, the pastor. J. J. Mechling was elected chairman; John Rugh, treasurer, and Rev. J. C. Kunzmann, secretary.

The work on the new church was really begun on the 16th of April, 1883, when the members began to tear down the old church, and it was pushed forward as rapidly as possible. The corner stone was laid on the 11th of August, 1883. The pastor, Rev. J. C. Kunzmann, was assisted on this occasion by Rev. Prof. H. W. Roth, D. D., of Greenville, Pa.

On March 30th, 1884, the basement having been finished, was solemnly consecrated for sacred use. Rev. W. A. Passavant, D. D., assisted the pastor on that occasion. The basement was used as an auditorium until the church was finished.

April 11th, 1886, the feast of dedication was celebrated. All the ex-pastors still living were invited to be present and take part in the services. Revs. Enoch Smith and J. A. Bruegel were present. Rev. W. A. Passavant, D. D., preached the dedication sermon; the pastor, Rev. J. C. Kunzmann, assisted by Revs. Smith and Bruegel, performed the act of consecration.

The present church is of gothic architecture, and in its external appearance is a magnificent building and makes a fine impression. It has three front entrances, two corner towers, one of which is 164 feet high, and is surmounted by a gilt cross.

The basement is finished with ashler work of Berean stone, the upper story is of red brick ornamented with polished stone and colored brick. The roof is slate, also ornamented. The windows are superb cathedral glass, and are all beautifully decorated. All the windows are memorial.

The auditorium is a very beautiful room, and is churchly in all its appointments. It has a seating capacity of 600, with gallery of 100. The complete church cost \$39,000 and was dedicated free from encumbrances.

The building of this church marks another important epoch in the history of this congregation. The pastor who led the building committee, the committee who followed his leadership, and the people who aided so nobly and liberally, are to be congratulated upon the completion of so beautiful and costly a church, and deserve great credit for their earnest perseverance and fidelity to the work till it was finished and the last dollar paid.

The editor of the *Greensburg Press* said: "The building of this church has been a labor of love for the energetic pastor and his faithful congregation, and their labors were fully crowned with success on last Sunday. They have reason to be proud of their church, for it is by far the most perfect church building, from an architectural standpoint, in the county. It is beautiful in design and reflects credit on its architect, and on the congregation that selected the design. Among the many beautiful church buildings of Greensburg it stands first, and we are sure the citizens, who are not members of this congregation, will take about as much pride in it as they do themselves. We congratulate our Lutheran friends on their new building, which is worthy of them, and we trust will long stand as an ornament to Greensburg."

Rev. Kunzmann continued his pastoral labors in this congregation until the spring of 1891, when he accepted a call to labor in connection with Greensburg Seminary. Later he accepted a call to Grace Church, South Side, Pittsburg, Pa. During his pastorate the Greensburg parish returned to the fellowship of the Pittsburg Synod, which it helped to organize in 1845. At the close of his pastorate he reported the following: 202 infant

baptisms; 220 confirmations; 250 additions by letters of transfer, and 202 losses by death and removals, making a net gain of 228, which, added to the original roll of members of 320, would make an enrollment of 548 members.

Rev. A. L. Yount, D. D., of Williamsport, Pa., was called and became the successor of Rev. J. C. Kunzmann, and took charge June 1, 1891. He entered on his work in his new field with enthusiasm; fulfilled his duties with earnestness and fidelity, and has been eminently successful.

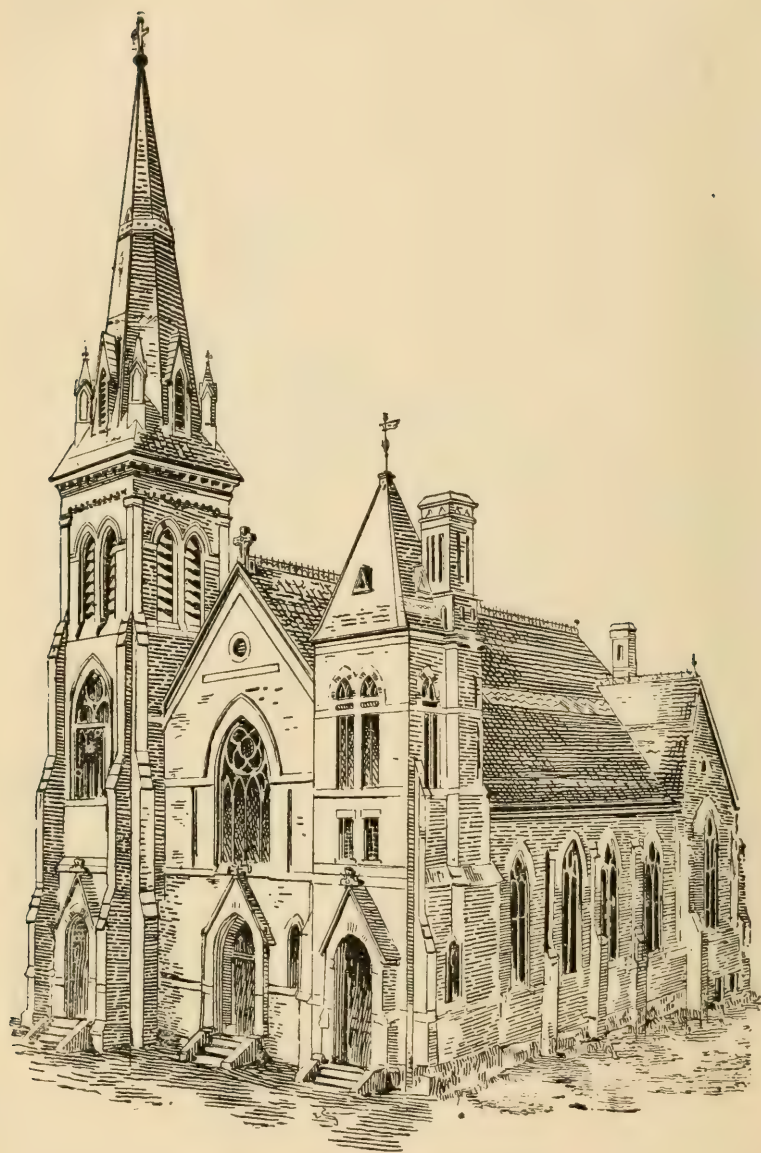
Dr. Yount is a popular preacher and a faithful pastor, and unites the rare qualities of a good preacher and pastor in one man. Rev. Kunzmann had built this fine church and Rev. Yount built up the congregation with phenomenal success. Many members have been added to the congregation during the ten years of his pastorate. He has preached about 1,100 sermons, baptized 380 children, confirmed 325 young persons, received 21 persons by adult baptism, and 279 by letters of transfer and right hand of fellowship, making in all 625 additions to the communicant membership. The losses have been 104 by death and 71 by removal, 175 in all. The net gain is 460 members. The membership now numbers 760.

The congregation of the First Church is a strong, united one, and is in fine working condition. They have not only grown in membership and strength, but also in benevolence and general church work. This is evidenced in the support of the local work, as well as in the increased contributions to the cause of missions and education, and the growth and character of the Sunday School, which now numbers over 300 scholars.

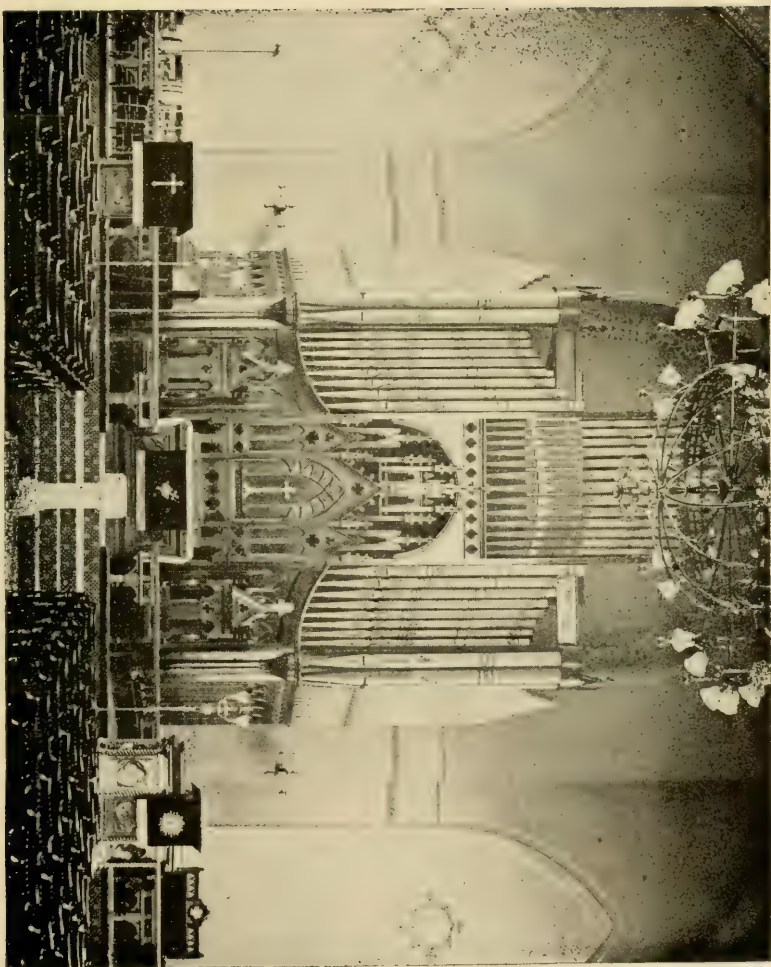
One agency which has contributed very largely to the success and growth of the church during Dr. Yount's pastorate, is the publication of a lively monthly parish paper, *The Church Register*. The first issue appeared in June, 1891, the beginning of his ministry here, and it has never missed an issue. The people hail with pleasure its monthly visits, with its messages of truth, news and practical suggestions; its announcements, reports, doctrinal articles, sermons and addresses, and the effect is



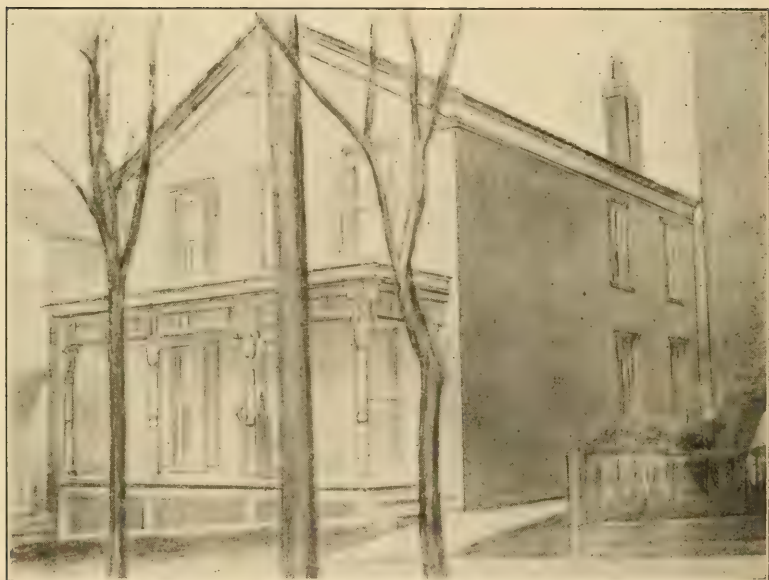
FIRST CHURCH (OLD), GREENSBURG



FIRST CHURCH (NEW). GREENSBURG



CHANCEL AND ORGAN, FIRST CHURCH, GREENSBURG



PARSONAGE, FIRST CHURCH, GREENSBURG

almost like a monthly visit of the pastor to each of the more than 350 homes represented in the congregation. It is a model parish paper.

The old mother has not only a daughter of mature years at her side, Zion church, but she has also sent out many members to other congregations in our county, and other parts of our country. She has also given eight men to the ministry, who have done and are doing good work for our church, and has now several more in the course of preparation. Thus, under the leadership of her pastors, the general work of the church, as well as the local interests, have been cared for.

The magnificent church building just described, has recently undergone a thorough remodeling of the basement, and renovation and improvement of the auditorium. It has been beautifully frescoed, painted and carpeted; the chancel readjusted in a churchly and suitable manner. A new pipe organ has been placed in the chancel costing \$2,500, and a gothic altar has been erected in front of the organ, enclosed with a fine walnut rail. The pulpit, lecturn and baptismal font are placed in proper positions outside of altar rail. The basement has been remodeled and divided into seven rooms for graded Sunday School work; the western half being neatly fitted up for a lecture room. The whole cost of the improvement was \$6,269.21. The property is now worth over \$50,000.

The congregation is about 115 years old. For over 80 years it was a purely German church; twenty-two years German and English, and for the last twelve years entirely English.

The Church Council is the ruling power of the congregation, and is composed of the pastor, the elders, deacons and a trustee. The present council is composed of the following named persons:

Rev. A. L. Yount, D. D., pastor, Henry Blank, Geo. S. Sarver, W. D. Portzer, and John Shoemaker, elders; E. J. Perry, W. E. Scott, James A. Seanor, Henry R. Zimmermann, John Stroble, Jos. W. Shuster, D. W. Kayler, John A. Himler, Isaac A. Shuster, J. C. Fry, Isaac H. Rumbaugh and J. J. Blank, deacons; H. E. Blank, trustee; John E. Vandyke, financial

secretary ; H. M. Zundel, secretary of congregation ; Leonard Keck, treasurer.

Following is the list of the pastors of the congregation since its organization : Rev. Anthony Ulrich Luetge, 1784-1792 ; Rev. John M. Steck, 1792-1830 ; Rev. Michael J. Steck, 1829-1848 ; Rev. Jonas Mechling, 1848-1868 ; Rev. J. A. Bruegel, 1868-1872 ; Rev. Enoch Smith, 1872-1881 ; Rev. J. C. Kunzmann, 1882-1891 ; Rev. A. L. Yount, D. D., 1891 to the present time, 1903.

The Sunday School was, for many years, conducted as a union school, composed of the members and families of both congregations. They occupied the old church building till their final separation, in 1881, when the property was purchased by the Lutheran congregation, it having passed through partition in the Common Pleas Court of Westmoreland county, at No. 532, August Term, 1879. The two churches then became separate and distinct. The old church was torn down in 1883, preparatory to the erection of the new present one. The Sunday School was, by this means, obliged to reorganize and hold its meetings elsewhere till the new edifice would be in readiness.

The Sunday School of the "First Evangelical Lutheran Church of Greensburg, Pa.," met at the parsonage, Greensburg, May 14, 1882, pursuant to an announcement by the pastor, Rev. J. C. Kunzmann. An organization was effected by the election of O. J. Clawson and D. Musick assistant superintendents, the pastor being superintendent by virtue of his calling in the church ; J. M. Zimmerman, treasurer ; Charles Hammer and William H. Blank, librarians and secretary. There were also twenty-one teachers chosen. It has continued uninterruptedly ever since.

The following is the constitution of the Sunday School :

ARTICLE I.—*Name.* This organization shall be known as "The Sunday School of the First Evangelical Lutheran church of Greensburg, Pa."

ART. II.—*Object.* The organization is instituted for the promotion of Sunday School work in the congregation and vicinity, and to act as an auxiliary to the church.

ART. III.—*Membership*. All persons regularly attending upon the exercises of the school, and expressing a willingness to become members thereof, shall be taken and deemed members.

ART. IV.—*Officers*. The officers of this association shall consist of a superintendent, assistant superintendents, a secretary, assistant secretaries, a treasurer, librarians and teachers. The pastor, by virtue of his office, shall be considered superintendent.

ART. V.—*Election*. The present officers and teachers shall remain as such for the purpose of reorganization, and they shall proceed to elect officers and teachers as soon after the adoption of this constitution as convenient or possible, and hereafter all officers and teachers shall be elected at their first meeting of each year. All officers shall hold their offices until their successors are duly chosen.

ART. VI.—*Business*. All departments of business, records and reports of committees and officers relating to the government of the school, shall be conducted in accordance with the rulings of the executive committee, which committee is hereby declared to be the officers and teachers of the school, at the first regular weekly meeting of each month.

ART. VII.—*Amendments*. Amendments or alterations to this constitution may be adopted by a four-fifth vote of the members of the executive committee present, provided notice of such amendment or alteration shall be made known one month prior to taking action on the same.

The Sunday School has for the past four years been organized under the new system of Graded Lessons adopted by the General Council. The fact that the school room has been adapted to this new arrangement, has facilitated the use of this system. The different classes have been organized as rapidly as the system has been developed, and the change is working well and promises good results. Our Lutheran Sunday school work has heretofore been, in a large measure, a mere makeshift under the old haphazard method. We are now, as a denomination, beginning to do work, and we are getting work out of pupils. We have reason to hope that the Sunday School will soon become a

strong arm of service and do effective work in the church. The school of this congregation is now well organized under a capable band of officers and leaders, is well attended and now numbers over 300 pupils. The pastor is superintendent, Mr. Jonathan J. Zimmerman, first assistant, and Prof. George H. Francis, second assistant. There are many faithful workers in the school, some of whom have been connected with it in various relations for many years.

The Mission League of this church was organized under the name, "The General Council Mission League," on Friday, March 25, 1887, with fifteen members, and has held regular monthly meetings during the more than fourteen years of its existence. Its active membership has never been large, but it has continually manifested an activity and liberality that are commendable. It has contributed many hundreds of dollars for the support of Home and Foreign Missions, the building of mission churches, and the aid of young men in preparation for the holy ministry. It has been a special friend of our missions in San Juan, Porto Rico. Two of its members are each supporting scholarships in our school in Rajahmundry, India, at an annual cost of \$30.00. It has a number of the best workers and most liberal givers in the congregation connected with it. It is a good help in the matter of church work. It is well calculated to develop and strengthen the missionary element of the congregation, which is a very important factor in the life of every church. The pastor is president of this society.

The Luther League, another important agency, was organized ten years ago and is a very useful, and indeed a necessary organization for the young people. We hope for much good from this young society. It holds regular meetings on every Lord's day evening, which are generally well attended and are doing good, in the development and upbuilding of our youth, and others, in the knowledge of the history, doctrine and work of the church, and the character and needs of a Christian life.

II. THE HARROLD'S OR OLD ZION CONGREGATION, HEMPFIELD TOWNSHIP.

This is without doubt the oldest congregation in Westmoreland county, and likely, the oldest in Western Pennsylvania. Mention has been made in a former chapter of the fact that many settlers came to Hempfield township in an early day, and that in 1769 Baltbazer Meyer, a Lutheran school-master, came in company with a colony of Germans, who located in what was then known as the Zion settlement. These Germans formed a close community and were progressive. They built a school house and church as soon as they had provided for their most urgent private needs. We are assured, from the records that have come down to us, by tradition and otherwise, that in 1772 a school house was built that was used both for school purposes and as a place for divine worship, and later on, a dwelling house was added to the church. In the former the people met on the Lord's day for divine services, and the children and youth met here during the week for religious as well as secular instruction. It is just to say for these people that they showed commendable fidelity to the church, and earnest piety toward God, in the provision they made for divine services, as well as for the Christian education of their children and youth. School-master Meyer was highly esteemed and was looked upon by many of the people as a regular minister. He not only instructed their children and youth in secular and religious knowledge, but also baptized their children and conducted the public services on the Lord's day, visited their sick and buried their dead.

He also made a proper record of these acts, which would be creditable to any minister. It was indeed better than some of the ministers of that day made, and better than many of the ministers of to-day are making. The first record of Zion church was made in 1772, three years after Evangelist Meyer came to this community. This shows that it took several years to get arrangements made to hold public services. Services had been conducted in the meantime in private houses.

The first child baptized was Peter, son of Anthony and Elizabeth Walter, born on the 11th of September, 1771, and baptized on the 2nd of August, 1772. Owing to some untoward events, the next ten or twelve years were years of trial and tribulation to these poor settlers.

The boundary line dispute, by which Virginia claimed a large part of the territory, now included in Southwestern Pennsylvania, caused much embarrassment among the settlers. Then the inroads of the Indians and the Revolutionary War kept the people in a state of excitement and fear all these years. Many of the able-bodied men were absent in the war, and those who remained at home had many trials and privations to maintain themselves and theirs. As they were in constant dread of being attacked by the savages they built forts and block-houses and used every possible means for their protection whilst they were engaged in field and forest, providing means of sustenance and shelter for their dependents. There was a fort in this settlement in 1779 on lands of one C. Truby; there was one also on the Rugb farm $1\frac{1}{2}$ miles south of Greensburg on Jack's Run, and there were block-houses built wherever people lived, into which they fled for protection in time of danger.

During these years of trial the people in this community were pressed to such a degree that many thought of leaving the settlement, and at one time General St. Clair had fears this plan might be attempted and carried out, but better counsel prevailed. At this time petitions were sent to the governor from the several forts for aid. A petition was sent also from Fort Allen, to which we have referred as located in the Harrold settlement, which was signed by many, among whom is the name of our schoolmaster Meyer, with other names, such as Conrad Houck, Frank Raup, Martin Hantz, Peter Nunemucher, Heinrich Schmitt, Peter Klingensmith, Peter Altman, Christian Baum, William Altman and others. After these dangers, in a certain measure, were overpast, a minister was called and appointed by the Ministerium of Pennsylvania in the person of Rev. Anthony Ulrich Luetge, who took charge of Harrold's church in connection with several other congregations and stations and ministered

to this congregation regularly and lived on the church farm. The log church, which had been begun years before, but was left unfinished on account of the Indian troubles, and other embarrassments, as Father George Eisaman used to tell, was now finished and all its appointments completed in primitive style.

Though the Revolutionary war was now practically ended, and peace had been made with the Indians, yet there was still danger, for Indians lurked about in the forest, and at every opportunity, when a white man came into their path unprotected, they would either scalp or kill him, as might seem best to them. Rev. Luetge ministered faithfully to these people for nine years. Meanwhile the school continued and the congregation grew in numbers and strength, as well as willingness to do, but he was compelled to resign in 1791 on account of failing health. During the pastorate of Rev. A. Ulrich Luetge, Michael Rugb and Anthony Altman, trustees of the Lutheran congregation at Harrold's procured a warrant for a tract of land for a church farm, on the 22nd of August, 1785, and on the 23rd of May, 1789, a patent was granted for the same. In 1793 the trustees, by the advice, and with the approbation of the leading members of the congregation, sold 106 acres of said land granted them by patent to Rev. A. Ulrich Luetge for the benefit of the congregation.

No deed was made for this land until several years after the death of Rev. Luetge, as the trustees had no authority to sell or give title for this land, for they held it in trust for the congregation. Hence they applied to the legislature for power to sell and convey said land to the heirs of Rev. Luetge. In February, 1801, an act was passed authorizing them to sell and make a deed to the executors of Rev. Luetge, for the benefit of his heirs. They conveyed the same, with the consent of the heirs, to Mr. Alexander McKinney of Hempfield township, to whom the deceased, in his lifetime had sold, or agreed to sell it, for 50 pounds and other valuable considerations. The land was sold by the trustees for the benefit of the congregation, but the record does not state how much Rev. Luetge paid for it, but the history of the Reformed church says he paid 60 pounds for it. Soon after Rev. Luetge resigned he returned to the eastern part of the state

but he lived only a few years after he gave up his work in this field. He spent the last few years of his life in Franklin county, and, according to the best information we can gather, he died in 1796. His estate was settled by two of his friends from Chambersburg, Pa.

One of the old pastors of Harrold's congregation has made the following record concerning this church: "The church building erected was rather spacious, but had only one door. The floor was made of puncheon, the seats were hewn logs. There was a gallery on the right side, open in front; it had rough seats to which a rude stairway led. At first there was only a plain table as an altar, but the present pastor remembers an altar there during the time of his ministerial service. The original pulpit was of the wine glass pattern, surmounted with a sounding board, painted a blue, with a canopy, showing the sun, moon and stars in white. The windows of the church were often broken and left unrepaired, so that squirrels and birds had free access to the inside of the church. They were often seen sporting about in the church, diverting themselves and the young people during the services." In 1829 a move was made for a new church, and during the summer of the same year the corner stone of the stone church, which stood until recent times, was laid.

The beautiful new Reformed church now stands where the old stone church stood. Bernard Thomas and Jacob Haines were the building committee for this church. The church was finished early in 1830, and was solemnly set apart to the worship of God. Revs. Schweitzerbarth and Voight assisted Revs. Steck and Hacke on this occasion. It was a substantial stone building, well built and neatly finished. The architecture was the same as that of the other churches of that day, two stories, with gallery on three sides, with high pulpit of wine glass pattern. The church must have cost three or four thousand dollars.

The cemetery of Zion's was an object of care. Its memorial tablets, its rudely carved tombstones and modern monumental pillars, told the story how the living remembered the dead. For a number of years it supported its own stonemason who dressed the flagstones of neighboring quarries, and carved the

most grotesque figures and made the most melancholly epitaphs for weeping friends. These graven images did not, however, conduce to idolatry in those who admired them, for they were not the likeness of anything in heaven above or in the earth beneath, or in the waters under the earth. The most common ornamentation on the tombstone is a vine terminating in broad leaves. In the centre where these begin is a flower, which, we think, was intended as an imitation of a tulip, which carried the memory back to the cozy cottages and bridal wreathes of the Rhine. These flowers and vines have been painted in different colors—green, blue, yellow and red.

As a pioneer congregation Zion church has had a fair measure of prosperity, and gained a certain degree of prestige, because it was the first congregation that was organized in this county. It has had a number of good and faithful ministers. It was connected with the Greensburg parish for the greater part of its history, and, like the First Church of Greensburg, it was also a Union church during all the early years.

As we have noticed, Rev. A. Ulrich Luetge served this church for about nine years, and after his resignation Rev. John M. Steck, of Germantown, Pa., was called and installed pastor in the autumn of 1792. At the first communion which he held there were eighty communicants present, and the following year the number increased to one hundred and sixty.

Rev. John M. Steck ministered to this congregation, in connection with the Greensburg parish, for 38 years. He preached many sermons and performed many ministerial acts in all these years, and saw a whole generation of people pass away before him.

Rev. Michael J. Steck succeeded his father in 1830, and continued to serve this people the rest of his life. He was a successful preacher and pastor, and added many members to this congregation. The good report of his work has come down to our time. When people wanted to pay you a high compliment they would say: "So hat es der pfarer Steck gemacht"—that is the way Rev. Steck used to do. He served this congregation, in connection with the Greensburg parish, for 19 years, and was

suddenly removed, in 1848, from his work on earth to his reward in heaven.

In the following spring he was succeeded by Rev. Jonas Mechling, who continued to labor in this field until he was called to his reward. He died in 1868, and served this church about 19 years, the same as his predecessor, Rev. Steck.

Rev. G. A. Bruegel succeeded Rev. Jonas Mechling. He was the first pastor under the new regime after the Greensburg parish was divided. He broke up the fallow ground and prepared the field for a good harvest. In 1872 he resigned the Greensburg parish and accepted a call to Warren, Pa.

Early in 1873 Rev. Enoch Smith succeeded Rev. Bruegel, and served this church some four years. Under his ministry the congregation was incorporated and a new constitution was adopted. Objections were raised to the charter and constitution by a few members, which finally resulted in a division of the congregation.

Rev. W. F. Ulery ministered to the congregation for three years, during which time there seemed to be peace and harmony, but a storm came soon after he resigned. He added about fifty persons to the membership of the congregation by confirmation and certificate, and performed forty infant baptisms. He resigned in order that Zion's church and Seanor's might be formed into a new parish, but for the time being this arrangement was not effected. Not all were ready.

During this vacancy the disaffected persons invited Rev. A. C. Ehrenfeldt, of the General Synod, to preach for them, and were by him organized as an independent congregation. Both congregations now held services in the old stone church. The congregation of our synod had secured an injunction in our courts, under Judge Hunter, against Rev. Ehrenfeldt, but an appeal was taken to the Supreme Court and Justice Sharswood reversed the decision of the court below. This unjust decision robbed our church of all the property which rightly belonged to it. The decision was secured by misrepresentation on the part of the General Synod people, and by our neglect, as we made no statement of the facts in the case before the Supreme Court,

namely, that Old Zion never was in the General Synod, as was claimed. But the Old Zion congregation, under the ministry of Rev. J. C. Kuuzmann, who had been called as pastor,, moved right on, purchased property for the location for a church, and, also for a cemetery, and raised money to build a church, the corner stone of which was laid in the summer of 1884, and the church was dedicated June 14, 1885, Rev. Edmund Belfour, D.D., assisting the pastor on the occasion. The church was built of brick, 32x64 feet in size, nicely finished and tastefnly furnished, at a cost of \$8,000, all of which was provided for.

In the spring of 1887 Rev. J. C. Kunzmann resigned Zion congregation in order that it might unite with St. Paul's (Se-nors) to form a parish. During the four years he was pastor a good work was done. Not only was the church built, but the congregation was also fully established on a truly Lutheran basis and brought into our synod. It recovered, in a large measure, from the shock it received by the division, when quite a number of the members of the old congregation withdrew and organized another congregation, as already stated.

In July, 1887, Rev. H. W. Zuber entered on his work in this new parish to which he had been called a short time before. His services were acceptable, and his ministry was successful in this field. During his pastorate the uncollected subscriptions to the building fund were paid, and all dues settled. Three acres of land were purchased for a cemetery, in addition to what had been purchased before, which was surveyed and laid out in lots, and a suitable fence was put around it. Rev. Zuber served Old Zion in connection with St. Paul's and at the same time filled a professorship in the Greensburg Seminary for several years. He reports 54 infant baptisms, 23 persons received by confirmation and letters of transfer; conducted 37 funerals, and married a number of couples. When he took charge of the parish Zion's had 106 communicants, and St. Paul's 150. At the close of his pastorate of four years and four months, Zion's had 135 members, and St. Paul's 182, a gain of 20 per cent. in the whole parish. Rev. Zuber accepted a call to a mission in St. Paul, Minn. After his resignation the parish was vacant for several

months, during which time it was supplied by Rev. W. F. Ulery.

On March 1, 1895, Rev. J. Sarver, of Allegheny, was called and became pastor of this parish on the 1st of April, and has served this congregation regularly and faithfully with the Word and Sacraments, till the present. Though members have been added year by year, there has been no increase in the membership since Rev. Sarver became pastor. The losses by death and removal have been greater than the gains.

Soon after Dr. Sarver took charge of this parish the work of building a parsonage was undertaken, and through the energy of the pastor and his assistants, carried to a successful completion. An acre of ground was donated by Mr. Cyrus Pool, of East End, Pittsburg, for a site, near the town of New Stanton; the plan of a house was adopted, money collected and the contract let, and during 1896 the parsonage was completed, at a cost of \$1,750 in cash, which was all provided for when the house was finished. Dr. Sarver has done good service for this parish in the building of this nice house for a pastor's home, and deserves credit for the successful manner in which he carried the work through to the finish. During the six years of his pastorate he has performed many ministerial acts and preached hundreds of sermons. He baptized 39 children, confirmed 32 persons and received nine by letters of transfer, making 41 additions, and he reports a communicant membership of 125.

In late years Old Zion, like many congregations in the rural districts, has suffered great loss by removal, and it has been a struggle to keep up the membership.

List of pastors: Rev. Anthony Ulrich Luetge, 1782-1791; Rev. John M. Steck, 1791-1830; Rev. Michael J. Steck, 1829-1848; Rev. Jonas Mechling, 1849-1868; Rev. G. A. Bruegel, 1868-1872; Rev. Enoch Smith, 1872-1877; Rev. W. F. Ulery, 1877-1881; Rev. J. C. Kunzmann, 1882-1887; Rev. W. H. Zuber, 1887-1894; Rev. Jonathan Sarver, D. D., 1895 to the present time.

Following is the list of the present church council: Jacob E. Wineman, George Allshouse, Francis Baughman and William H. Harrold, deacons.

Peter H. Moore, Andrew Wineman and Solomon Eisaman, trustees.

There has been a Sunday School held here from time immemorial, but the records do not go back farther than 1859. The school was, of course, a Union school, but as the Lutheran congregation was always much stronger than the Reformed, the school was largely carried on by the Lutherans. It was, however, held only during the summer and was reorganized every spring.

In 1859 David A. Altman was elected superintendent, and George Eisaman and Abraham Altman were his assistants; 137 scholars were enrolled and were divided into 14 classes. The following year the school was organized on the 15th of April with 78 scholars, divided into seven classes.

Our next record is on the 30th April 1878, when the school was reorganized with 73 scholars into eleven classes. Thus it was organized every spring and carried on in some manner all these years.

On the 29th of March, 1885, a Lutheran Sunday School was organized with 50 scholars, which was soon increased to 79. This school, of which H. M. Zundel was superintendent, was carried on with a fair measure of success, during the summer of 1885, but in the fall, owing to the dissatisfaction on the part of a few of the older members of the church, it was, on November 15th, organized as a Union school and continued as such till January 1. 1888, when the Union school was dissolved by a unanimous vote, and on the following Lord's day, January 8, the present Lutheran Sunday School was organized with 48 scholars and 17 officers and teachers.

On October 1, 1888, a constitution was adopted for the government of the school, and the Lutheran literature prepared by the General Council's Committee on Sunday School Work, has been used from the start, and, as far as practicable, the system of Graded Lessons has been introduced.

January 22, 1890, a library of 175 volumes was purchased, and the first Children's Service was held on the 29th of June, 1890. There have been six superintendents since the school has

been organized in the new church, viz: H. M. Zundel, E. E. Wible, J. A. Zundel, C. H. Eisaman, A. M. Zundel, and R. M. Zundel; and there have been two treasurers: Reuben Yerger and P. A. Mocre.

The whole amount of money collected in these years is \$1,957.39, of which \$1,746.07 were spent for local purposes, and \$211.42 given to Home and Foreign Missions—quite too large a per cent. for home purposes. It is important that our Sunday Schools be taught to give to benevolence, especially to Home and Foreign Missions and the orphan cause.

A Luther League was organized in Old Zion on the 22nd of April, 1897, and a constitution, after the model recommended, was adopted. In a short time after the organization the membership was increased to 33, of whom 17 took active part in the exercises as leaders, and the organization was doing nicely, but owing to some misunderstanding between the League and the Church Council its exercises have been discontinued since July 29, 1900. Let the work go on, no matter who holds back or who is indifferent. Let the young people go on and faithfully perform their part.

III. THE EVANGELICAL LUTHERAN CHURCH OF BRUSH CREEK, HEMPFIELD TOWNSHIP.

The settlement which has always been known as the Brush Creek settlement, is quite old. It began early in 1770, and, perhaps, already in the sixties. We know that immediately after the land in Western Pennsylvania was declared open for settlement many immigrants came into this community, some from the eastern counties of our State, and others from the Fatherland.

This community was closely connected with the "Zion Settlement"; they had much in common, were intimately associated

and were helpful to each other. Though the "Zion Settlement" was a little older, they grew up together and were for many years in the same parish. Both settlements and the organization of the church were made early. "It is difficult," says a writer, "to fix the precise time of their beginning. Perhaps they grew into being without what is now called an act of organization."

There was no doubt a provisional organization here for a number of years, like those which have been elsewhere mentioned, which were served, for the time being, by laymen, and perhaps, an occasional traveling missionary, till a permanent pastor could be secured. Tradition says that there were several persons who filled the office in the Brush Creek church at different times, among whom were Michael Zundel and George Bushyager.

Provision was made for the education of the children and youth, as well as for the worship of Almighty God, as soon as circumstances permitted. A house was erected to be used as a school house and also as a place of divine worship. This house was built of rough logs, split logs for floor, and hewn logs for seats, and was very primitive in all its appointments. It stood a few rods north of the present church. It served a good purpose for the time being until a more commodious building could be erected; but, during one of those dreadful Indian raids, which were then a frequent occurrence, it was burned, leaving the poor colony without a school house or a church.

During this attack by the savages all the settlers fled to the forts or block houses as far as possible, but not a few were murdered by the hostile Indians. It is difficult for us now to form a proper conception of the trials and self-denials of the people who lived in those early times. They came to a wilderness which was infested with fierce and dangerous wild beasts, and inhabited by savage and more dangerous wild men. They had to clear the forest and tame the land. They not only lived in the most simple and humble style, but were in daily fear of death, for the Indians were their deadly enemies. In order to get a true idea of their condition and circumstances it will be necessary to note a few facts in the history of those times.

Forts or block houses were built here and there as places of

refuge in times of danger, and the people used every possible means for their defence and protection. The principal fort of this community was Fort Walthour, of which special mention is made in the history of Westmoreland county. Michael Walthour an early settler, (1773) who owned a large tract of land, and who is the grand sire of the well known Walthour family, built this fort near his own house for the protection of his family, as well as for the safety and defence of the community. It was located on the old Walthour farm, close to the home of the late Christopher M. Walthour, and near where the Clay pike intersects the Pittsburg pike, and served as a place of refuge for many people in that community.

There are a number of interesting incidents related in connection with this fort by an aged member of the Walthour family, Mrs. Margaret Gosser, now 95 years old. As it was a place of protection and defence for the white people, the Indians kept their eye on it too. Not unfrequently did they intercept people who were fleeing to the fort for protection. One Maxwell and wife were killed near the fort, and Peter Willard, a well known citizen, and his daughter, as they were at work in the field, fleeing at the approach of the savages, were killed in the very shadow of the fort, while a son escaped and reported the death of his father and sister. This announcement aroused the indignation of the Walthour brothers (Michael, Casper, and Joseph), and others who were at the fort. Meanwhile one of the brothers shot an Indian while in the act of scalping Peter Willard, but did not kill him, being crippled he crawled away and hid. This gave rise to the Border War Story of "The Lame Indian." They all seized their guns, pursued the savages, shot a few of them, but most of them escaped by swimming across the Allegheny river.

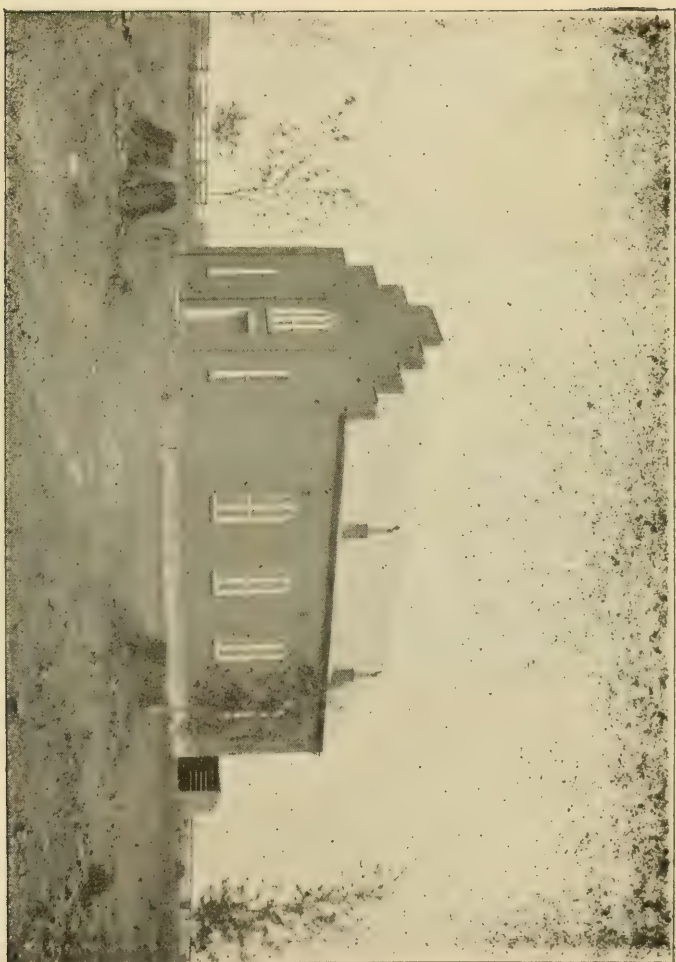
This same Michael Walthour built the first mill on Brush Creek, at the mouth of Bushy Run, now Manor Station, which is now owned by Samuel Walthour, a grand son of this patriarch of the Walthour family. There is a stone built into the chimney of this mill marked, "Michael Waldauer, 1785," showing when it was built and by whom. It did service for over 100 years and was run entirely by water over 50 years. Once upon a time the



BRUSH CREEK CHURCH



BRUSH CREEK CEMETERY



ST. PAUL'S CHURCH—(RIDGE)



PLEASANT UNITY PARSONAGE

mill froze up and could do no work for some weeks. This put the people to great inconvenience, but also developed their inventiveness. They improvised a wooden mortar and used an iron wedge as a pestle or crusher to grind their corn, which was then the principal grain for food. Thus they managed to get along till the ice broke and the mill started again and was run day and night till the wants of the people were again supplied with meal.

Thus we see what trials and privations those early settlers had to endure. Far from eastern towns and points of civilization, without convenient means of transportation, it was no easy matter to get supplies, such as salt and other things, and, especially, the necessary utensils for home and farm, which had to be carried across the mountains on horseback. This gives us an idea how early civilization began here, and how the early church was organized, for we know that the fathers provided for church and school as soon as their most pressing bodily needs were met.

After the school house was destroyed by the Indians religious services were conducted in private houses, sometimes in the forts, until the church was built. It is stated that services were often held at Loutzenhiser's and at Davises' and other convenient houses, as well as at Fort Walthour, where on the Lord's day the children were instructed in the catechism by the godly men and women of that day. "During the early history of this community," says a historian, "it was necessary for each man to carry his trusty rifle along to church in order to protect the people from the sudden attack of the hostile Indians." Sometimes it was deemed necessary for one to stand on guard while the congregation was engaged in worship.

A rifle company was formed, of which Adam Saams was captain, and were in readiness at an hour's notice to march to the relief and protection of settlers. Saams used to tell that his men could outrun the wild warriors of the forest, and could, man by man, outfight them too.

Some time early in 1780 the first church was built. "It was a structure of hewn logs, with only one door, and that at the gable end. The floor was of puncheon, the seats of hewn logs. There was no pulpit, no gallery, and a common table served as an

altar." The church stood for a number of years, for it was used till the present brick church was completed. Rev. N. P. Hacke stated in his diary that he preached his first sermon in the old church in the spring of 1819. It stood in the centre of the old graveyard, and was at one time surrounded by fruit trees. Mrs. Eisaman, who was well known to the older members of the congregation, used to tell how she attended services here—that she and others plucked apples off the trees that stood near the windows of the church.

From time immemorial this Brush Creek church has had two trustees—one Lutheran and one Reformed—who have control of all the property of the congregations, and have general management of the temporal affairs. On the 20th day of July, 1797, Dr. David Marchand, the grand sire of the well known and reputable Marchand families of Western Pennsylvania, conveyed to the trustees of the German Lutheran and Calvinist Reformed congregations of the Brush Creek church, for the sum of 28*£*, 12*s* and 6*d*, 182 acres of land, being part of the tract patented by him on the 14th November, 1792, and he made the title on the following conditions, viz: That no part of this land shall ever be sold, and, also, that peace and harmony shall be preserved in the church. He states in the deed: "I do hereby prohibit the trustees from selling, bartering, or in any way disposing of said granted premises, or any part thereof, under penalties of forfeiting the right and title of said congregations to said granted premises, and in case of it becoming forfeited then it shall immediately revert to said David Marchand, or his heirs, on the reimbursement of said congregation, without interest. It is also provided that if contentions shall arise between the ministers, or in the congregations, the party or parties at fault, in the opinion of the trustees, or by a majority vote of the congregation, shall be deprived of their offices or privileges and be dismissed from the congregation till reconciliation is effected and peace and harmony restored in the church."

That the conditions of this deed have been most egregiously violated, goes without saying, and had the penalties of this conveyance been executed the Brush Creek church would not now

own one acre of the land so conveyed. The congregation can well thank the heirs of Dr. Marchand for their kind forbearance.

The closing years of the Eighteenth and the first years of the Nineteenth century, were full of trials and trouble for the poor settlers. After the Indian wars and the Revolutionary War were over, then came the uprising in Western Pennsylvania called the "Whiskey Insurrection." All these formed a combination of causes that paralyzed business, and also greatly affected the church. This state of depression continued for some years, and, of course, the church grew slowly. After there had been a short breathing spell, and the country had somewhat recovered from the drain that these wars had made upon it, then came the War of 1812, which made new demands upon the people, and took not a few from the field and shop to the seat of war. But as soon as the people had time to gather again and recuperate from the additional demand that had been made upon them, they made a move to make better provision for the service of God's house.

In 1815 a Union constitution was adopted by the two congregations, which has been the organic law of the congregations ever since. Soon after this action had been taken a resolution was unanimously adopted to build a new church, and the trustees took measures at once to raise money and provide material for this purpose.

Work was commenced on the building, which was to be of brick, and on the 17th day of August, 1816, the corner stone was laid with appropriate and impressive services. But the work of building was interrupted, as the trustees got into trouble with the contractor of the brick work, which ended in a lawsuit that cost the congregation \$500.

The work was carried on as fast as money and materials could be provided, and the church was finished early in 1820. Mr. Jacob Dry, a member of the Lutheran congregation, did the carpenter work.

The church was dedicated to the worship of God as soon as completed, by the pastors, Revs. John Michael Steck and N. P. Hacke, assisted by Rev. Henry Gephert, of Bedford, Pa.,

who preached the dedication sermon on this joyous occasion.

As the subscriptions to the building fund fell far short, the trustees, Michael Baughman and John Shrum, applied to the State Legislature and had an act passed authorizing them to sell 82 acres of the church farm and appropriate the proceeds to the payment of the debt on the church, which was done, though contrary to the conditions on which the land had been conveyed and accepted.

This is a plain brick church, about 40x50 feet in size, two-stories, with gallery on three sides, high pulpit, after the pattern of the churches of that day. It cost about \$4,500, or perhaps, \$5,000. Like the old log church, it was at first without any means of heating, which caused much discomfort at times, and often in winter made it necessary to hold the services in the school house.

A story is told of the old pastor who had *Kinderlehre* on one of those cold days in early spring, and when he found that the children and youth could no longer endure the cold he advised them to go out, gather wood and build a fire near the church, which they did, and warmed themselves, and after they were well warmed up he called them in again and held another session with them. This plan would hardly work successfully with our young people now.

As has been stated, this community was originally thoroughly German, and continued so for many years, and, no doubt, many of the old people thought that it would always continue to be so. The people were strongly attached to the German language and German church services, but in the course of time there came a change. The English language came with other changes, and it came to stay, for it is the language of law and of commerce, and must necessarily become the language of the people. There were not a few among these people who reasoned like a certain German minister whom we met and with whom we discussed the necessity of introducing English into our church services, but he demurred and said: "Yah, English fuer geschefft, aber Deutch fuer Gottesdienst." English for business but German for divine worship. Some of our older pastors hesitated a long time in deciding whether or not it was right to give up the

German language in our church service. It took Dr. Hacke a good while to make up his mind, and the same is true of Rev. Mechling. The advocates of German had always counted on Rev. Hacke as their strong defence, for he was a cultured German who loved the German language, its literature, as well as German services, but when he finally discovered that the introduction of English in the church service was a necessity, he rose above his prejudices and favored the introduction of English. When his old German friends heard of this they were highly offended, and no little disgusted, and said: "Yah, gook, der Hacke will auch eine Irisher werde."

The language question has always been a burning question in our church, and the opposition of many of the fathers to the introduction of English into our church services has cost us many members, and millions of dollars.

In 1848 this question was brought squarely before the Brush Creek congregation by those who desired English services for themselves and their children. A strong effort was made on the part of our synod, and on the part of prominent men of the congregation, to compromise the matter and preserve the unity of the congregation, by calling a minister who could preach and minister both in German and English; but the opposition was so strong that the German-English people were voted down and it was decided, for the time, that Brush Creek church was purely German. This was the cause of the organization of the Ho'y Trinity church of Adamsburg, which took out not a few of the leading members of the old Brush Creek church, and, of course, for the time being, created a bitter feeling against the new congregation.

The old mother church has had ten pastors, including Rev. Philip Doerr, the present pastor. Rev. A. Ulrich Luetge, who resided at Harrold's, in the Zion settlement, was the first pastor. He took charge of Harrold's church in 1782, and, no doubt, came to Brush Creek soon after, or perhaps, about the same time. He organized the congregation more fully and regularly preached the Word and administered the Holy Sacraments with proper authority and solemnity. The work of the congregation was

carried successfully forward as far as circumstances permitted. No doubt he and pastor Weber, of the Reformed church, worked together in the same field, in a large measure, for all the churches at that time were Union churches. He preached and ministered to the people during the trying years of our history in Western Pennsylvania. After his strength was spent he retired, and in the autumn of 1792 Rev. John M. Steck was installed as pastor of the Greensburg parish, and took charge of this congregation. He was young, active, and able to endure hardships. He ministered to this congregation 38 years. Who can comprehend what that means, to be among a people for a whole lifetime, and who can tell the work that was done in all these years? He baptized the children, confirmed them, and, later, joined many of them in marriage, and baptized their children; buried their fathers and mothers, and saw a whole generation pass away before him. We have no record of his work, but we can imagine what a long list of ministerial acts his work would make. How many sermons he preached and how many funerals he conducted; how many children he blessed in holy baptism; how many youths he consecrated in confirmation, and to how many people he ministered the consolations of the Gospel in a dying hour. He was gathered to his fathers in the autumn of 1830, and Rev. Michael J. Steck, his son, became his successor, who fully entered upon his father's work, and largely increased the membership of the congregation. In 1848, when he was called to his reward, this was a strong congregation, numbering at least 400 communicant members. It would have been able to support a minister alone, but for the next twenty years it was a part of a parish that had over 1,200 members. and had less than one-fourth the services of a minister. How could the resources and membership of the congregation be developed?

Rev. Jonas Mechling was the fourth pastor who served this congregation in connection with the Greensburg parish. These old ministers had too much territory for proper development. At one time Rev. Mechling had over 2,000 members in his parish. In the spring of 1868 Father Mechling was called to his reward, and the Greensburg parish, which he had served for 19 years,

became vacant and was now divided. Brush Creek and Manor congregations were constituted a parish, and Rev. J. S. Fink was called to become its pastor. He took charge soon after the death of its pastor, Rev. Mechling, and on the 6th of June, 1868, held his first communion, at which 175 were present. He added 54 members during the first year of his pastorate, and at the communion in the following year 209 were present. As he held more frequent services than were held by his predecessors, a greater interest was awakened in the congregation.

Rev. J. S. Fink did faithful work during his ministry among these people, and made many friends in the congregation. During his pastorate, in 1875, the congregation returned to the fellowship of the Pittsburg Synod. He gave up the ministry in 1881, and not a few of his friends expressed deep regret when he was dismissed from his holy office. He reported 697 infant baptisms, about 200 confirmations, and an effective membership of two hundred and forty.

In the fall of 1881 Rev. E. G. Lund became his successor, and was installed pastor on the 3rd of February, 1882, by Rev. E. Belfour, D. D., of Pittsburg, Pa. He was pastor of this congregation only two years, when he was called to a church in the city of Milwaukee, Wis. He served this people with great acceptance—was popular as a preacher and pastor, and at the close of his short pastorate, he reported 40 infant baptisms, 59 confirmations, and a communicant membership of 350.

Rev. C. H. Hemsath was called as his successor, who was installed as pastor on the 3rd of February, 1884, by Rev. W. P. Shanor, of Allegheny, Pa. He ministered faithfully to this congregation, but, like his predecessor, he was here too short a time to do much in its permanent development. He has reported 120 baptisms, 88 confirmations, 15 additions by letters of transfer, and a communicant membership of 493.

Rev. Charles S. Seaman became his successor on the 1st of January, 1887, and was installed pastor on the 1st of February, by Revs. E. G. Lund and E. L. Baker. He was an earnest man, did effective work in the congregation, and was much beloved; but in the midst of his usefulness he was stricken down by

typhoid fever, and died September 6, 1889. His death made a solemn impression on the congregation. During his pastorate he organized Zion Evangelical Lutheran congregation, Harrison City, on the 13th March, 1887, and also organized a Lutheran Sunday School in the Adamsburg church. His parochial reports give the following: 93 baptisms; 59 confirmations and 542 communicant members.

In the following December Rev. George S. Seaman, brother of the deceased, who had received a unanimous call from the congregation, became his successor, and was installed in January, 1890, by Rev. J. L. Smith, D. D. He was pastor of this parish, constituted then of Brush Creek church, and Trinity, Adamsburg, for seven years and a half, during which time a number of changes were made in church relations. Trinity, Jeannette, and the Evangelical Lutheran church at Penn, were organized, and a beginning was made at Arona.

Rev. Seaman ministered faithfully to this parish, holding services alternately at Brush Creek and Adamsburg churches. In 1890 he commenced to hold services at Arona, and in 1893 formed a provisional organization, but, owing to some opposition, it was not then made permanent.

At the recommendation of the synod an effort was made in 1894, to unite Trinity church, Adamsburg, and Brush Creek, into one organization, but, owing to a disagreement about the ownership of the property of Trinity congregation, the effort failed.

In 1894 Penn congregation was added to the Brush Creek parish, and in 1896 Rev. Seaman moved the the Sunday School, which had been organized, and also for a number of years conducted in the Adamsburg church, to the Brush Creek church, where it has been held ever since July 1, of that year.

Rev. George S. Seaman resigned the Brush Creek parish and accepted a call to the Homestead Mission, which has since become a self-sustaining church. His last report gives the following: 172 baptisms; 107 confirmations; 31 additions by letters of transfer, and a communicant membership of 335. A vacancy of six months followed the resignation of Rev. Seaman.

On the 28th of January, 1897, Rev. P. Doerr was called as

his successor. He entered on his work on the 1st of March and was installed on the 9th of May, by Rev. A. L. Yount, D. D. Rev. Doerr has now served this congregation for four years, faithfully preaching the Word almost every Lord's day and regularly administering the Holy Sacraments. He has reported 65 baptisms, 95 confirmations, losses by death and removal 85, and the communicant membership is 325.

When Rev. J. S. Fink became pastor of this congregation in (1868) he held twice as many services as his predecessors had done. And under the pastorate of Rev. George S. Seaman still more services were held in this parish, and now, under the present pastor, the Brush Creek congregation has services every Lord's day. This change will, no doubt, in time work much good for the congregation, for it is our opinion that every congregation ought to have a service every Lord's day. There ought to be no off Sundays. This congregation is now having the experience of not a few of our older congregations in the rural districts, that its roll of members is gradually declining, yet it must be a source of comfort and satisfaction to the old mother church to see her children around her on every side.

Trinity Church, Adamsburg, was organized (in 1849) entirely of members belonging to this church, and is, therefore, her eldest daughter, and, we think, mother and daughter ought to have most kindly feelings one for another, and, forgiving all past offenses, strive to keep the unity of the spirit in the bonds of peace. The time may soon come—may God speed it—when mother and daughter shall join in the building of one church and worship together in one sanctuary.

Zion's congregation, Harrison City, was also in part organized of members of this congregation. So also Jeannette and Penn Lutheran churches are made up almost entirely of members from Brush Creek, and are doing well. A pleasing feature of the history of this congregation is the organization of the new cemetery. It is the pride of the Brush Creek congregation. There is not a finer location for a cemetery in all Western Pennsylvania. Including the old burying ground, it is also quite old. Many of the leading people of this community, and indeed, of

this county, have been buried here. There are many graves here over 100 years old. We noted one that was marked 1788, and, no doubt, the oldest graves are unmarked. When we walk through this God's acre our thoughts are carried back and we imagine that we see three generations of the past before us.

The Cemetery company is a close corporation, filling its own vacancies, but must select members of the Lutheran and Reformed congregations who are lot owners in the cemetery. The grounds of the cemetery, including about twenty-five acres, were deeded to the corporation by the trustees of the Brush Creek church for a nominal consideration. They are enclosed with a beautiful hedge fence; are laid out in lots, which are sold to the members and others at very reasonable rates.

The trustees of the Brush Creek church are noteworthy. There are two, one from each congregation. They are selected by the congregation, but their election has no time limit. They hold office and exercise authority according to the Union constitution adopted by the two congregations in 1815. The first Board of Trustees were Adam Baughman and John Shrom, Sr., who were in authority in 1820, when the first brick church was dedicated, and when the eighty-two acres of the church farm were sold for the benefit of the congregation, to help to pay the debt still resting on the church at the time of its dedication. The second board were Michael Baughman and Peter Whitehead, Sr., who were in office in 1864, when forty acres of coal were sold for \$5,330. The present trustees are John Rumbaugh, (L) and Peter Whitehead, Jr., (R).

According to the organic law of the Brush Creek church these trustees hold, manage and control all the property interests of the church, real and personal. The farm has now been owned by the congregations for 104 years, during which time the trustees have disposed of part of the land and part of the coal. The church now holds only about seventy-five acres of land and the coal under about thirty acres of it. The rest has been spent in the administration of affairs in the congregations in these years. The time will come when the congregations will dissolve their union, and they will not own a farm. It might be better for the

congregations, for, in our opinion, farms and bequests are no blessing to congregations except in rare cases. To have land or money bequeathed oftener spoils than proves a blessing to them, just as often people are spoiled by inheriting large estates. Our best and most prosperous, as well as most liberal congregations, are those who had to struggle for life during the first years of their history.

Brush Creek church would be a stronger and better church to-day if that money had not been spent for their benefit, but they had been called on to pay the money necessary to maintain the affairs of the congregation. It does people good to give money for a good purpose and they have a deeper interest in a cause to which they have contributed money. Under the present mode of administration the money will soon all be gone and there will be nothing to show for it. We have no controversy with the trustees, nor do we, for a moment, question their integrity, but, knowing what we do, we cannot commend the manner in which the coal money was spent, in improvements on the farm or minor repairs on the church. A house was built on the farm, but if you must draw on church funds to keep up the farm, it would be better to have no farm. This reminds the writer of the time when he was pastor of a church that had an interest in a small farm. The chorister had the farm free of rent and the congregation paid the taxes. It is to be regretted that the coal money was not considered a sacred trust to be devoted to the cause of benevolence. Had it been invested at 6 per cent. thirty years ago, and properly looked after, there would, or there could now be, a fund of \$45,000. What a nice work Old Brush Creek could do with that sum of money! A true church work, either educational or benevolent! The income of the farm ought to have been sufficient to make all needed repairs, and more, and as for the two congregations, they have been able to take care of themselves for the last half century. It was a mistake to give them this money.

The Lutheran congregation of the Brush Creek church has a Ladies' Aid Society, which is a useful organization in any congregation. Women are good church workers, and by their

earnest efforts often stimulate the men to render assistance in a good cause. This woman's society of the Brush Creek church is made up of good, earnest Christian women, and is doing a good work. It is our opinion that every congregation ought also to have a Young People's Society, either a Mission League or a Luther League. This is an important arm of service in a congregation, next to a good and prosperous Sunday School. It will aid in the development of the talents and resources of the congregation, especially in the Christian education and spiritual culture of the young people, which is of the highest importance. It would be well if our pastors would give this matter special attention, and use their utmost endeavors to organize Luther Leagues wherever it can be done successfully.

The Church Council of the Brush Creek church at present are; Levi Fox, Peter Eisaman, O. F. Myers, George Young, Edward Rumbaugh and Samuel Allshouse.

Frank Baughman, treasurer.

List of pastors: Rev. Anthony Ulrich Luetge, 1782-1791; Rev. John M. Steck, 1792-1830; Rev. Michael J. Steck, 1830-1848; Rev. Jonas Mechling, 1849-1868; Rev. J. S. Fink, 1868-1881; Rev. E. G. Lund, 1881-1883; Rev. C. H. Hemsah, 1884-1886; Rev. Charles S. Seaman, 1887-1889; Rev. George S. Seaman, 1889-1896; Rev. Philip Doerr, 1897 to present time.

IV. JACOB'S EVANGELICAL LUTHERAN CHURCH, GERMAN TOWNSHIP, FAYETTE COUNTY.

Little is known of the early beginnings of Jacob's Church, as no records have been preserved, or at least none have come down to us, of the organization or history of this congregation. Rev. John Stouch, who took charge of Jacob's Church in 1791, was the first pastor of this congregation, which, no doubt, had an existence for a number of years before his arrival, for he found that a beginning had been made—some one had been here

to build a church, secure a farm for the church, and build a house for the pastor. This German colony in German township, Fayette county, was begun early, and was very much like the Zion settlement in Westmoreland county, of which mention has been made. From the information which we have been able to gather we are of the opinion that these settlements were made in a similar manner, and at about the same time. They are, without doubt, the oldest German communities in Western Pennsylvania, and the congregations founded by them have a like claim. The question may be raised, which is the older church of the two? In both the settlements there were provisional organizations, and both were for years without a regular pastor, but Old Zion, (Harrold's) had a pastor ten years before Jacob's Church had, and may therefore claim priority. We have learned from the history of Fayette county that settlers came to German township as early as 1765 and 1767 and after 1769, when all lands west of the Laurel Hill were declared open to settlers, immigrants came in large numbers to this section of the county. They came from Maryland, from Virginia, and even from Europe, and joined the colony in German township. They came to this county when it was yet a wilderness. They had to clear the forest, prepare homes and seek a living for themselves, and those depending on them, and at the same time protect themselves against the wild natives, as well as the wild beasts that roamed in the woods. As soon as they had provided for their most urgent wants, and had a plain home to protect themselves from the storm, they provided for church and school. One building was made to answer at first for both. They built a rude log structure, like the others we have already described, a floor of puncheon and logs as seats, and all its arrangements of the most simple and primitive character. This house stood some distance east of the present church and served as a place of worship for a number of years. Later a second church was built, which stood in the old graveyard a few rods west of the present church. It was built of hewn logs and had a somewhat better plan and finish than the first church. It had a gallery, like the old church at Harrold's, an altar and wine-glass pulpit, but was otherwise plain in all its appointments.

In this house the fathers of our Lutheran church in German township worshipped for many years. It was repaired in later years and much improved on its original plan and finish, by putting in new seats and new windows. It stood for a number of years after the first brick church had been built, and was not removed till 1853. In this church the people of Jacob's congregation worshipped during all these years of trial and tribulation that came upon our poor settlers.

The same causes operated here that were active elsewhere. The Indian trouble hung over them like a nightmare, the War of Independence, and then the War of 1812, laid great burdens upon them; and they were also greatly annoyed and perplexed over the dispute of the boundary line, for it unsettled all their land titles. Though the Indian wars were not as sharp in the territory of Fayette county as they were in Westmoreland, yet the people stood in daily fear of death. They built forts and block houses and used every means for their protection from their savage foes. Every man carried his gun wherever he went, even to church. Not unfrequently they had to watch and pray. One stood on guard while the congregation was engaged in worship. We cannot, at this date, with all our comforts and advantages, realize how many trials and privations those good, faithful people endured, yet in the face of all the dangers, and in spite of all these trials, settlers came and joined this colony.

Tradition has related that in 1769 Philip Schmitt (now Smith), father of Henry Smith, who was well known to the people of this community, joined the German colony. He came from Frederick, Md., and settled on land on York's Run, now owned by Morris, Dieffenbach and others. He came to this section of the county because he was a Lutheran, and desired to be near a Lutheran church. This is evidence that there was then the beginning of a Lutheran church here.

We have an old historic document of 1773, written in Pennsylvania German dialect, which reads as follows: "31st of July, 1773. The condition of this agreement in respect to the Reformed congregation is, that the Lutheran congregation shall have the same right to the church and to the land as the

Reformed congregation. If the congregation should become too strong, and should a dispute arise, then both congregations shall build another church, in form as this one is built, and the Reformed congregation binds itself for 56*ℓ* current money. No minister shall come into and preach in the church unless he has good testimonials in his hands, that he is an ordained minister—which we acknowledge with our hands. Signed, John Ertman, Jacob Reich, Casper Bohner.”

This paper is evidence that there was an organization here long before Rev. John Stouch came to this field, and seems to indicate that the Reformed were stronger at that time than the Lutherans, as they conceded certain privileges to the Lutherans. It also shows that Jacob's Church was originally organized as a Union congregation. There was only one organization and one administration, composed of Lutheran and Reformed members, but the rights of both denominations were distinctly recognized, as the following article will show, which was adopted on Trinity Sunday, 1790, and signed by twenty-five leading members of both churches:

“We, the congregations of Jacob's Church of German township, Fayette county, Pennsylvania, confess that as God is a God of order, without which no church can exist and be carried on, do cheerfully resolve to make the following rules and regulations as a bond of fellowship and love: The Lutheran and Reformed (congregations) shall have the same right to hold services and choose a pastor, and will be expected to support the building and the services of the church. There shall be two deacons elected on each side to gather the alms and collections of the congregation, as well as to render due and proper assistance to the pastor. There shall be four elders elected on each side, who shall constitute the church council. It shall be their duty, annually, to hold settlement with the deacons before the congregation, and to adjust and settle (*richten und schlichten*) all disputes and disorders in the congregation. It is further deemed necessary to elect two trustees, one from each side, whose duty shall be to receive and account for all monies collected in the congregation. The elders and trustees shall be authorized to

attend to all necessary work of building or repairs. It is further unanimously resolved, as all public scandal is a disgrace to the church, and since Christ and his Apostles have commanded that it shall not be allowed, therefore, those who sin publicly must be publicly reprov'd. It is further agreed that no minister shall be allowed to preach in the church unless he comes properly accredited. The minister shall preach the Word, administer the Holy Sacraments, and teach the children and youth, and he shall also be properly supported by the congregation."

On the 14th Sunday after Trinity, 1807, some further action was taken along the same line, and an election was held for elders and deacons in the Union congregation of Jacob's Church. On the side of the Lutherans two elders and two deacons were elected, and the same on the side of the Reformed. We find the church was thus controlled for a number of years, but in the course of time the Reformed congregation gradually declined and finally died out. It may have been owing to neglect on their part, and want of services.

At this point we will note the services of Rev. John Stouch, the first Lutheran preacher of this congregation, and we will let him speak in his own words, as the account is given in his own diary :

"In 1793, after spending 16 years in the wilderness, I made my journey to the city of Philadelphia to attend the meeting of the Pennsylvania Synod, which convened on the 27th of May, 1793; was examined by that honorable body and found worthy to receive license as a catechist for one year. On my return from synod I settled in German township, Fayette county, Pennsylvania, and occupied the glebe and house belonging to Jacob's congregation. I attended the meeting of the Pennsylvania Synod, which convened in Reading, June 18th, 1794, and was again examined and was found competent to receive a candidate's license to preach the gospel for one year. I preached in Salem, Morgantown, Va., Redstone and other points further west, in Pennsylvania (Hoffman's and Indian Creek). These congregations, and one further west, were organized before I was licensed to preach. I had ten preaching places in German Lutheran

settlements 160 miles distant, to which I traveled every four weeks. August 13th, 1806, I administered the Lord's Supper for the twelfth and last time in Jacob's Church. I preached to this people for 15 years in all. I resided 13 years on the glebe; preached 400 times to this congregation; one year without license from the synod, one year as a catechist, ten years as a licentiate, and three years as an ordained minister. During this time I baptized 489 children, and confirmed 73 persons to church membership. In October, 1806, I resigned and removed to Columbiana county, Ohio."

Father Stouch refers also to some remarkable experiences and to the opposition he had to meet from the world, as well as from ministers of the Reformed church. He begins his record in the *Kirchenbuch* with the following statement:

"In August, 1792, 99 members subscribed 15*£* 10*s.*, (\$68) for services once in three weeks, and the next year 42 members subscribed 23*£* (\$102), for services every two weeks."

John Hahn, George Trautman, Peter Waltz (Lutheran), and Marcus Easter, Jacob Easter and Michael Fast (Reformed), were his first church council. In October, 1806, he resigned and removed to Ohio, where he labored for many years and became well known for fervent piety, deep earnestness, as well as for his humility and simplicity of manner.

Rev. J. H. Rebenach was his successor. Some one has given the name of Redman as the successor of Stouch, but this is a mistake. He was not a Lutheran pastor in the line of succession. He may have been a pastor there, but, if so, he was a Reformed pastor. As none of the ministers between Father Stouch and Abram Weills have left any record of their time of service, or of their ministerial acts, except a few baptisms, we cannot say much about them. Rev. Rebenach continued to serve the congregation till 1813. Rev. J. Weigand succeeded him, who did service here for a number of years, till 1827, and he was succeeded by Rev. J. Roeber.

Tradition tells us that the Reformed people had several ministers during this time, and also, that Rev. Paul Henkel, of Virginia, the teacher of Rev. Stouch, made missionary journeys into

Pennsylvania and ministered to these people. He was one of the patriarchs of the Lutheran church in Virginia, and it was through him that Stouch came into Pennsylvania. Rev. John Brown was also pastor of this people for a short time. He was succeeded by Rev. Charles Reese, who spent a few years in this congregation.

After the resignation of Rev. Reese, in 1842, the congregation was vacant for some time and trouble arose in making arrangements for supplies, or in getting a permanent pastor. The Lutheran congregation had increased and the Reformed had gradually died out. A meeting was called on October 2, 1842, when it was found that the Reformed part of the council had been reduced to one member, Mr. Jacob Dieffenbach, who, on behalf of the Reformed congregation, relinquished all claim to the farm, etc., to the Lutheran congregation, to be used for the support of the minister, but it was provided that the Reformed still have the right to build up a congregation, if able to do so, and should be entitled to their interest in the church.

On the 18th of November, 1843, at a congregational meeting, a resolution was passed to petition the Court of Fayette county to grant a charter to Jacob's Church. At the February Term of Court, 1844, a charter was granted, and was afterwards adopted by the congregation. The first election was held under the new charter, July 1, 1844. One elder and one deacon were elected. The congregation was now vacant, but was occasionally supplied by Rev. Abram Weills.

On December 22, 1845, a congregational meeting was called to consider the propriety of building a new church, and after due deliberation upon the need of a new church, it was unanimously resolved that steps be taken at once to build a church. This church was begun in the autumn of 1845, and was completed and dedicated in the summer of 1846, as the minutes of synod show. It was a brick building, 42x50 feet, plain in its architecture, and cost \$1,277. But this amount does not represent its full cost. Much was saved by work done and not accounted for. Dollars were highly prized then and were saved when it was possible. One dollar went very far then. Four dollars paid the sexton's salary for one year.

At a congregational meeting held in the spring of 1847, at which Rev. Abram Weills presided, who was then temporary pastor, he was elected regular pastor at a salary of \$175 a year for part of his time. He continued to minister regularly to this congregation, in connection with several others, till 1852, when he resigned, and Rev. J. K. Melhorn became his successor.

During the pastorate of Rev. Melhorn, who devoted most of his time and energy to this church, encouraging progress was made. A parsonage was built, to which the pastor was the most liberal contributor, and on which the congregation gave him a lease for a number of years to cover his claim against it. Soon after he was installed pastor in this parish he began to hold services in Springhill township, and in 1853 a provisional organization was formed, and the council of Jacob's Church endorsed his plan to build a church in Springhill township.

Messrs. Michael Crow, Thos. Morrow and Conrad S. Emery were appointed as a building committee for the contemplated Evangelical Lutheran St. John's church. Through the persevering energy of the pastor, Rev. Melhorn, the church was built and dedicated in 1854, but there rested a debt on the building for which the council of Jacob's Church became responsible, which was, however, provided for during the next year and all paid, a fact due largely to the earnest work of the pastor, assisted by the building committee and trustees.

In June, 1854, at a meeting of the congregation, a new constitution was adopted, which established Jacob's Church as a truly and purely Lutheran church. The action taken is as follows :

"WHEREAS, The German Reformed congregation in this vicinity is extinct, and, therefore, cannot be an integral part of the congregation worshipping in Jacob's Church, and

WHEREAS, We, the Evangelical Lutheran congregation, desire to increase our church officers, and make a few other changes in minor matters, therefore

Resolved, That we, the said Evangelical Lutheran congregation of Jacob's Church, adopt the following formula for our government."

Then follows the constitution, the first article of which declares that the minister shall conduct his preaching and teaching according to the Augsburg Confession and Luther's Catechism.

Rev. J. K. Melhorn did Jacob's Church a good service in securing the adoption of this new constitution, which places the congregation on a Lutheran basis. He ministered here for a term of 13 years. He preached over 2,000 sermons; received 175 members into the communion of the church, baptized 60 children, conducted 74 funerals, and every year traveled 5,000 miles to do his work, and most of this travel was on horseback. In June, 1865, he resigned this church and accepted a call from the Freeport parish.

For one year after the resignation of Rev. Melhorn Jacob's Church was supplied by Revs. H. W. Roth, J. G. Goettman and W. O. Wilson. In July, 1866, Rev. Henry Acker, of Ohio, was called, who was pastor of Fayette county parish for seven years. Under his ministry the parsonage was enlarged at a cost of several hundred dollars. He performed the usual routine duties that belong to a Christian pastor with all fidelity, and made a good record. On the 27th of December, 1872, he resigned this church and took charge of a field in the Synod of Northern Illinois. On the 28th of May, 1873, Rev. W. O. Wilson, D. D., was elected to become his successor. He entered on his work immediately after he was called.

In 1874 an important and desirable change was made in the administration of the Sunday School of Jacob's Church, when Lutheran officers were elected. You ask, perhaps, why would they elect any other? We don't know! We think no one will make that mistake more than once. We believe in Lutheran teachers and Lutheran officers for Lutheran Sunday Schools, just as much as we believe in Lutheran ministers for Lutheran pulpits. Dr. Wilson thanks those to-day who made it possible for him to unload a burden and start his Sunday School on a proper path, and with true Lutheran equipments. At a meeting in the church on October 8, 1878, the plan and location of the new cemetery were considered, and the following named committee appointed, to whom the whole matter was referred, with power to act: Rev.

W. O. Wilson, D. D., John D. Kaufman, John Emery, John Honsecker and Jacob Newcomer. Ten acres adjoining the church lot and the old graveyard, were selected as the location, and ordered to be surveyed and laid out in lots, which were sold to the members of the church at a nominal price.

An amendment was secured to the charter of the congregation from the court of Fayette county, authorizing the erection and management of a cemetery under its care. A board of officers was elected and a plan of administration worked out and put into operation in a very short time. On October 2, 1879, the cemetery was dedicated to its intended use, with appropriate services. Revs. J. D. Roth, of Scenery Hill, and W. F. Ulery, of Greensburg, made addresses suitable to the occasion, and Rev. W. O. Wilson, D. D., the pastor, performed the act of consecration.

At a meeting of the church council, after the usual routine business was disposed of, the pastor presented a plan for remodeling and enlarging the old church, which was greatly in need of repairs, and making it as good as a new church, at a cost of \$2,000 to \$2,500. After the plan had been fully discussed, and the arguments for and against considered, the pastor's plan was adopted. and on the 22nd of April, 1880, a resolution was passed by the congregation to remodel and enlarge the church, and John Poundstone, John D. Kaufman, Joseph Riffle, Jacob Fast and the pastor, were appointed a building committee. This committee appointed solicitors, and as soon as a specified amount was secured the work began. Materials were purchased and contracts let. Miss Elizabeth Kaufman, of blessed memory, gave \$500, which was the beginning of the building fund, and a number of the leading members made liberal subscriptions. There were gifts from friends, not members of the congregation, which were quite encouraging. One lady donated a walnut pulpit. Several gentlemen donated windows. So the work progressed rapidly, and the church was finished by the close of 1881, and on the 20th of January, 1882, it was set apart to the worship of God. Rev. J. D. Roth preached the sermon of dedication, and the pastor performed the act of consecration. The church is a neat brick building, 42x65 feet in size, tastefully and neatly finished and

furnished. The entire cost of the improvements was a little over \$2,500.

Rev. Wilson ministered eleven years to this congregation, and preached about 1,200 sermons, conducted many funerals, added 157 members to the congregation, and performed some 30 infant baptisms, and when he resigned in May, 1885, his resignation was reluctantly accepted. Rev. J. Nichols, a student from the Seminary of Philadelphia, became his successor for one year.

In August, 1866, Rev. J. H. Ritter was called. He served the congregation with a good degree of acceptance, but under his ministry St. John's was separated from Jacob's Church. In 1888 Rev. Ritter resigned and Rev. G. O. Gross was called as his successor, and was pastor of this church till 1891. He confirmed six persons, baptized a number of children, and reported a membership of 145 in 1891.

On the resignation of Rev. Gross, Rev. J. A. Boord was called. He was installed by Rev. J. H. Ritter on the 31st of October, 1891, and entered on his work with enthusiasm and did good work, but served the congregation only a short time. A misunderstanding arose between him and the council and he resigned.

In April, 1894, Rev. Samuel Stauffer was called and was installed on the 8th of July, 1894, by Revs. A. L. Yount, D. D., and A. Ramsey. He is the present pastor. He has added a number of persons to the congregation, but the losses by death and removal have been greater than the gains. The last parochial report gives the membership as 128. During this pastorate, as heretofore, the Word has been regularly and faithfully preached, and the Holy Sacraments administered. The parsonage has been enlarged and greatly improved, at an expense of some \$1,200. It is now a neat and comfortable home for the pastor, and a credit to the congregation. Much credit is due to the present pastor for this valuable improvement.

The history of Jacob's Church is the same as the history of many of our old churches in the rural districts. They gradually decline, and it is a struggle to keep some of them alive. The fathers and mothers pass away, and many of the sons and

daughters remove to other places, generally to the towns and cities, for the tendency now is to gravitate to the cities and towns. But there is one consolation to the old mother church; that she has been helpful to not a few other congregations. St. John's is a daughter of this church in every sense of the word. St. Paul's, Uniontown, has also quite a number of her children, and the same is true of other congregations. Jacob's Church is now over 125 years old. The membership has never been numerically large, not over 150 to 175 effective members. The highest number reported is 205. Since its organization over 1,300 children have been baptized; over 500 persons have been confirmed, and many received by letters of transfer. Hundreds have been dismissed and a great multitude laid away in the God's acre to await the resurrection of the great day.

This church stands on classic ground, and is a central church which must be preserved; but what is true of the church is especially true of the cemetery. Including the old part, this is a very old burying ground. Many graves are over 100 years old. We noted a few that were 105 to 118 years old, and it is claimed that there is one that is 140 years old.

The church farm contains 120 acres. It has been the possession of the congregation over 120 years, but it was not patented until 1795. In the 100 years of the history of Jacob's Church, since Rev. John Stouch took charge, there have been, so far as we know, fifteen pastors, including the present one, Rev. Samuel Stouffer. Rev. Stouch served the congregation fifteen years, longer than any one has done since. Rev. J. K. Melhorn served the parish for thirteen years, and Rev. W. O. Wilson, D. D., eleven years. The time of service of some of the pastors is not definitely known, as they have left no record. Father Stouch made the first records; but his successors, until Rev. Melhorn, have left no records of their ministerial acts, except a few baptisms. Revs. Melhorn and Wilson have made a creditable record. They have left their mark on the congregation and recorded its important acts in its records, for which posterity will thank them. This is what every pastor ought to do, or see that it is done. But, we are sorry to say, that the

fewest number of our ministers do this. The manner in which many of the records, which we have examined, have been kept is a shame and disgrace to the church council and pastor of the congregation. They are absolutely not kept at all. This neglect is an irreparable loss to the future church. Some one ought to go around among our churches and teach the councils and pastors how to keep church records, and see that it is done. If this were done we would have reliable parochial reports. Our church law makes this a part of the pastor's work.

List of pastors: Rev. John Stouch, 1761-1806; Rev. J. M. Rebenach, 1806-1813; Rev. J. Wegand, 1814-1827; Rev. J. Roeber, 1828-1837; Rev. John Brown, 1838-1840; Rev. Chas. Reese, 1840-1842; a vacancy; Rev. Abram Weills, 1844-1852; Rev. J. K. Melhorn, 1852-1865; a vacancy of one year; Rev. Henry Acker, 1866-1873; Rev. W. O. Wilson, D. D., 1873-1885; Rev. John Nichols, 1885-1886; Rev. J. H. Ritter, 1886-1887; Rev. G. O. Gross, 1888-1891; Rev. J. A. Boord, 1891-1894; Rev. Samuel Stouffer, 1894, to present time.

Present Church Council: Jacob Fast, John O. Kaufman, Daniel R. Kaufman, John Emery, and Daniel Hostetler, elders; Jacob Kaufman, William Moser, Samuel Fast, and S. E. Keener, deacons, and Rev. Samuel Stouffer, pastor.

V. EVANGELICAL LUTHERAN CHURCH OF ST. PAUL, MT. PLEASANT TWP., WESTMORELAND CO.

This congregation has been known for a long time as the "Ridge Church," being located at the foot hills of Chestnut Ridge. Next to Brush Creek and Harrolds, it is the oldest congregation in Westmoreland county. It may be as old as Brush Creek, but Harrold's is older. It dates back 115 years, if our information is correct. There are no records in possession of the congregation now showing the date of the organization, but we

know, from several sources, that this is a very old community, and we have reason to believe that the congregation was organized soon after the settlement was made, a belief which is in accord with the uniform rule of the fathers of our Lutheran church, as well as that of the Reformed.

We have learned from several old members of this church the story of their ancestry—how their fathers came to this section of country from Eastern Pennsylvania, especially from Northhampton county, others from Germany, and settled along the Chestnut Ridge, in what is now Mt. Pleasant township, while the Indians were still here. We are told how these settlers were in daily fear of their lives lest they might be attacked by the savages. Forts were built and block houses erected for their protection.

Father Armel tells us how his grandmother Armel used to do her housework, milk the cows and attend to the most necessary outdoor work, and then return to the block house with her children for safety. His grandfather used to tell how he struggled with the wild men of the forest; how many battles he had with them, and how many escapes he made. One night when he was alone in his house it was surrounded by a horde of Indians, who had doubtless come to murder him and his family, but he kept up such a noise and demonstration that he impressed the savages that there was a strong band of men within, hence they soon dispersed and left him in peace.

Mr. Armel built a mill in Armel Hollow, two miles east of Lycippus, the first mill built within many miles. His farm was situate one mile east of Pleasant Unity.

Several forts were built within a radius of a mile and a half of Pleasant Unity. One of these was on the Pollins farm, one mile northwest of the church; another near Pleasant Unity, on the Poorman farm, now owned by Mr. Graham. Dr. Brinker of Pleasant Unity, told us that his grandmother, Mary Brinker, often had to take refuge in the fort with her children, leaving everything else behind her.

These reminiscences prove that there was an early settlement here, and we know that many of these people were Ger-

mans, belonging to the Lutheran and Reformed churches. We have evidence, also, that these early settlers made earnest efforts to provide for religious services. They built a church and school house just as soon as circumstances permitted, and they were not negligent in making use of them. Though they had to take risk of life in going from their homes to the church, still they went, generally with gun in hand, and often worshipped under guard.

The first church was built on the farm of Casper Weaver (now owned by Haberin), one and a half miles east of St. Paul's church. It was no doubt built about the year 1782, for it was in existence when Rev. J. W. Weber came, which was in 1783, and was used as a place of worship for a number of years before it was finished. It was a plain log structure, like the others that have been described in this history, and most primitive in all its appointments. As in the other cases, it was used both as a school house and a church.

Some time in 1790 a desire was expressed by a few people for better church accommodations, and for a permanent location for a church and graveyard. Three locations were proposed: the old site where the old log church stood, one on the Pollins farm west of the present church, and the present site. This selection was, therefore, a compromise, as it was considered more central. The land was owned by Henry Clever, adjoining lands of John Spielman, John Griffin and others. The deed was made to Matthias Ringle, Christian Lobingier, Jacob Christman and Rudy Baer, trustees, in trust for St. Paul's church, on the 6th of June, 1796, for three and a half acres of land, for the consideration of 5*£*, 17*s*, 6*d*. In 1833 the trustees made an exchange of 205 perches of land with Michael Fry and Regina his wife, for the same number of perches, in order to straighten their lines and get their plot of land in better shape.

The second church was built on the present location. It stood a few rods north of the present church, on the edge of the old cemetery. It was an improvement on the first church both in its architecture, and appointments. It was of hewn logs, more carefully built, better finished and furnished, yet it was

plainlike all the church buildings of that day. It was two-story with a gallery on three sides, and a high pulpit. Later it was repaired and improvements were made. An oak board floor took the place of the one of split logs, new seats, windows, and a door were put in. Henry Marks, an old member of the congregation, has a distinct recollection of the old church, and can describe it in all its appointments with minuteness. He and father Armel are among those who attended services in this church.

The pastors of the Lutheran and Reformed congregations held services alternately, each once a month. The people then generally made little of denominational differences, but attended the services of one as much as the other.

It has been stated by Dr. Harbaugh in his history of the "Early Fathers of the Reformed church," that there was a congregation in Mt. Pleasant township, as early as 1783, when Rev. J. W. Weber, came to Westmoreland county, and it formed a part of his parish. If there was a Reformed congregation here then, we believe that there was a Lutheran congregation here also, for this was the universal rule in that day. They were never separated in any organization that has come under our notice. The members of the two churches seemed to think that they must take care of each other. They had been educated to this union organization in Eastern Pennsylvania and it seemed as natural for these two denominations to unite in church organization, as it is for the two sexes to join together in the bonds of marriage.

There are two classes of union churches. In one class each congregation has its own distinct organization, its own church council and pastor, as well as the general management of all its affairs. The congregations have simply united in the purchase of property and the building of a church, which they hold, control and use jointly, each paying its share of the purchase money, the building fund and the necessary repairs. To this class belonged the First church of Greensburg, this St. Paul's church, and most of the churches that were organized during Father John M. Steck's ministry. In the other class there is practically only one organization and one administration;

for there is only one council composed of Lutheran and Reformed members, and one common treasury. The property is purchased, held and used jointly without holding each congregation for a specified amount. Of this class was Jacob's church, in Fayette county, Good Hope, Indian Head, and others. Yet in this case the denominational idea is still kept up and certain rights are guaranteed to the members of each congregation, such as voting for a pastor and electing church council. In the first class, as was the custom for many years in most of the churches of Westmoreland county, there is one common treasury for all general purposes, and the deacons of each denomination look after their own pastor's salary. We know this was the case in this congregation during the early years of its history, and this arrangement was only discontinued after the Reformed people organized a congregation in the village of Pleasant Unity

It is an occasion of much regret that the early records of of St. Paul's church have been lost. Some provost marshal or deputy, during the Civil War, carried off the book to ascertain who among those whose birth and baptism were recorded therein were liable to military duty. It evidently fell into the hands of some one who did not know the value of its records, and hence it was laid away, perhaps among some old rubbish, or destroyed as so much waste paper. It is strange that the council and pastor of the church did not look after it and see that it was returned and properly taken care of. This, however, was not done, and now we realize how unfortunate the neglect. The pastor and council of every congregation ought to keep, and carefully preserve the records.

The first Sunday school of this Ridge church was organized sixty years ago in an upstairs room of a distillery, on the farm of William Fisher, where it was held for some time. It was later removed to the church. A good Sunday school was conducted in this church for many years, but was held only during the summer. In 1875 an attempt was made on the part of the Lutherans to organize a Lutheran Sunday school, and the following year the Reformed people did the same. Since then

the two congregations have generally conducted each their own Sunday school. The Lutheran congregation is now carrying on a good Sunday school, organized as far as practicable on the plan of the graded lessons recommended by our General Council.

This congregation has had nine pastors, the first of whom was the Rev. Anthony Ulrich Luetge who lived in the Zion settlement, preached at Harrold's, Brush Creek, Greensburg and other points in Westmoreland county. Like most ministers of that early day he was a missionary rather than a settled pastor. He was associated in his work with Rev. Weber of the Reformed church at a number of places. No doubt he gave proper form to the organization already in existence here and ministered to the people with some degree of regularity, though not frequently. The fact that the church was built and was used for religious services is evidence that an organization of some kind existed. Luetge served this congregation perhaps about eight years, when he resigned on account of failing health and returned to the eastern part of the state. In 1792 Rev. John M. Steck succeeded him in this field and continued in this congregation until 1826, when he resigned in favor of Rev. Jonas Mechling.

During the years that Rev. J. M. Steck had charge the increase and growth of the church in this section of the county was slow. There could not, in the nature of things, be a rapid increase. The country was yet thinly settled and the services were held at long intervals. It was not possible for those old ministers to hold frequent services, for their fields were too large. We think once a month a poor supply now; but in that day many places were glad to have a missionary come once in two or three months.

In 1827 Rev. Jonas Mechling became the regular pastor of this church, though he had no doubt rendered service here before that time. He served that congregation in connection with St. John's, Zion, St. Paul's, Youngstown and the churches in the Ligonier Valley for nearly thirty years, and he continued to be nominally the pastor of this congregation for six or seven years after he took charge of the Greensburg parish. As the congre-

gation increased and the people became more able, there was a desire awakened in the hearts of many of the members for better church accommodations.

In 1845, the question of a new church was raised inasmuch as the old church no longer satisfied the needs of the congregation, and early in 1846 a move was made to build a church. A plan was secured, subscriptions solicited and a joint committee of the two congregations appointed, consisting of the following named persons : Christopher Lobingier, Abraham Rumbaugh, on the part of the Lutherans, and William Fisher and Jacob Christman, on part of the Reformed. The work was pushed vigorously forward and on the 17th, of June 1846, the corner stone of a new brick church was laid with appropriate services, conducted by the pastors of the two congregations, Revs. J. Mechling and N. P. Hacke. On the same day that the corner stone was laid an article of agreement was adopted at a joint meeting of the two congregations, which was intended to be the organic law of St. Paul's church. It sets forth certain rules which are to regulate the ministers and church council in the administration of the affairs of the church. It declares that the title of the church shall be vested in the congregations, jointly, and states how the church council shall be elected and perpetuated, and how the two congregations shall be controlled as long as they worship in the same house. It gives a number of other directions that may be very useful, as well as necessary, in a union church. The church was completed during the year 1846 and was dedicated to the worship of God in the autumn, by the pastors, Mechling and Hacke. It is 44x65 feet in size, neatly built and cost about \$5,000. It is a one story brick, differing very much in its architecture from most of the churches of this county at that time. It was the best church of its day in the rural districts of our county. It has stood fifty-five years, and will no doubt have to be replaced by a new church very soon.

After Rev. Jonas Mechling became pastor of the Greensburg parish, St. Paul's church was practically vacant, for he could render only occasional services here. The congregation suffered much loss by this vacancy of six or seven years, which

it took years to repair. In June 1855, Rev. I. O. P. Baker, of the Theological Seminary, Columbus, O., was called, and he became the regular pastor of this congregation, in connection with St. John's and Zion's, in the following September after his ordination. He ministered to these congregations for seven years. His services were acceptable and his work was successful, but he was taken away by death at the very threshold of his usefulness. We knew Brother Baker in his work, as well as in his personal character and history. We were intimately associated with him and worked side by side with him. He was earnest and faithful and added quite a goodly number to the membership of the congregation, and baptized some 60 children. His first communion numbered 70. His last communion 115. In December, 1862, he was suddenly called from his work here to his reward. After a few months of a vacancy Rev. G. W. Busby was called as the successor to the lamented Baker. He was installed pastor in the spring of 1863 and served this congregation until 1869. He pursued the even tenor of his way, and from what appears in the record, he left the congregation just about as he found it. He kept it up to the point to which Brother Baker had brought it. He was succeeded, in 1869, by Rev. Enoch Smith, who was only in the parish long enough to become acquainted with the field, when he resigned this church and accepted a call to the Greensburg parish.

In 1873 Rev. S. L. Harkey, D. D., was called and installed as his successor. He served this congregation, in connection with the Mt. Pleasant parish. He was esteemed as a preacher and a pastor and has left his mark. The older members retain this high esteem yet to-day. They gave him up with regret when he resigned. He was pastor of this church nearly nine years and added many members to the congregation. When he resigned, in 1882, it had a communicant membership of 140. After his resignation the Mt. Pleasant parish was divided. St. John's, Zion's and Trinity church Mt. Pleasant, constituted the Mt. Pleasant parish. St. Paul's church became independent, and unanimously called the Rev. A. D. Potts, then of Delmont, as its pastor. He was installed on the 28th, of April, 1883.

He gave almost his entire time and energy to this church. He held services regularly every alternate Sunday, and did faithful pastoral work. A new interest was awakened in the congregation, which grew in numbers and strength, but the great drawback was that while the congregation had the entire time and services of a minister, it had only half a church. This is still the hindrance, and the sooner it shall have been removed the better for the interest of the congregation.

In 1888, during the pastorate of the Rev. A. D. Potts, this congregation was incorporated under the title of "The Evangelical Lutheran Church of St. Paul."

In 1890 a house was purchased in the village of Pleasant Unity as a pastor's home, costing \$1,700. The house is a plain frame, containing six rooms, making a comfortable home for the pastor. It has been occupied as a parsonage ever since it was purchased.

Rev. Potts served this congregation very acceptably during his pastorate. In 1896 he resigned and was called to Youngstown, Ohio. He was pastor here for 13 years. He preached hundreds of sermons and conducted many services. His record shows that he baptized 352 children, confirmed 143 persons, received a number by letters of transfer, solemnized 68 marriages and conducted 179 funerals. During his pastorate the church was repaired at a cost of \$1,000, which was of course paid jointly by the two congregations. There was also a bequest made to the congregation during his ministry here. After his resignation in the spring of 1896, the congregation was vacant for several months, and was supplied by Mr. E. M. Potts a student in the Philadelphia Seminary.

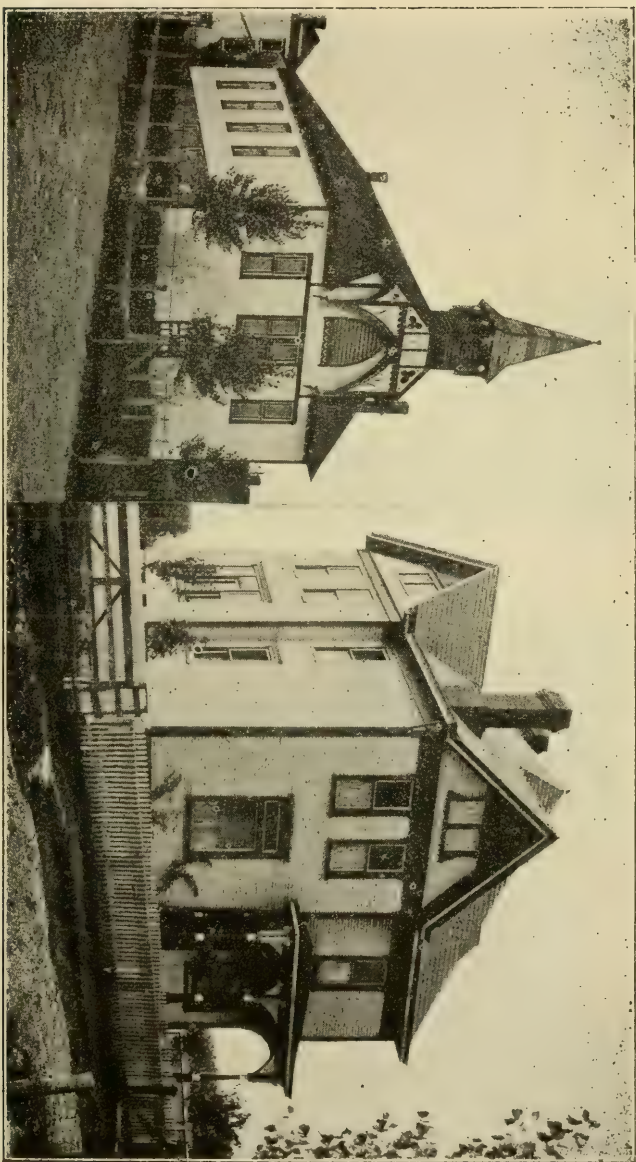
On the 27th of October, 1896, Rev. Jesse Dunn of Indiana, was called as his successor, and was installed on the 14th March, 1897, by Rev. A. L. Yount, D. D. He began his work under some embarrassment, but he has succeeded in a large measure in uniting the congregation and getting the members in line for work. He has done and is now doing a good work. The prospects of this congregation are brighter now than they have been at any previous time during his pastorate. He has added quite



HOLY TRINITY CHURCH, MT. PLEASANT



TRINITY CHURCH, CHEAT HAVEN



ZION'S CHURCH AND PARSONAGE, HARRISON CITY



ST. PAUL'S CHURCH, MORGANTOWN, W. VA



ST. JOHN'S CHURCH, NEAR MT. PLEASANT

a number of members to the congregation, and since business is prosperous in the community, there is greater promise of permanency in the congregation. There are fewer removals than there were a few years ago. During the four years of Rev. Dunn's ministry he has reported 116 infant baptisms, 53 confirmations, 9 adult baptisms and quite a number of additions by letters of transfer. He solemnized 25 marriages, conducted 48 funerals, and now reports 250 members, as over against 170, reported by Dr. Potts,—a gain of 86. A move is now being made by this congregation to become independent and build their own church. This has become a necessity. Already during all the time of Rev. A. D. Pott's pastorate this was felt to be an urgent need, but it has taken all this while to convince some of the people, who have known nothing but union churches since they are members of the church, of this need. Now the desire to have a church of their own has become so strong in the congregation, and the conviction that this is the only way of success for the church so deep that it will no doubt soon be realized as a fact. We have found in our experience that when a congregation once realizes that it needs a church and wants a church it will devise ways and means to get a church.

Two members of St. Paul's church, now deceased, John Rumbaugh and John Henry Bash, have bequeathed the sum of \$7000 dollars to the congregation,—Rumbaugh \$4000 and Bash \$3000. Of this sum \$6000 dollars is to be permanently invested as a fund, the proceeds of which go to the pastor's salary. One thousand dollars of the Bash bequest was by him set apart to build a sexton's house for the use of both congregations so long as they worship in the same house, but if they separate it will be for the use of the Lutheran congregation only. It is to be hoped that these bequests will not induce in any member lukewarmness or indolence in doing or giving but rather stimulate all to greater diligence and benevolence, to imitate the example of the departed brethren.

The Evangelical Lutheran church of St. Paul also has a new Cemetery of its own, which was established a few years ago, largely through Mr J. M. Keck. He purchased two and a half

acres of land from Mr. Henry Beistel and donated the same to the congregation for a Lutheran cemetery, which was fenced, laid out in lots and sold to the members at a reasonable price, and in 1899 the trustees of the congregation purchased three and a half acres in addition and had the whole plat of ground fenced in one enclosure. The cemetery is now in use and has been for several years. It is under the corporation and management of the congregation itself.

The congregation has its own Sunday School now and has had for a number of years, but having only half a church it can only meet on every alternate Sunday. It now numbers sixty scholars and six teachers, and Mr. Charles Hays is superintendent. The school uses the literature of the General Council Publication Board, and is conducted on the graded lesson system; at present only Bible Story, Bible History and Lesson Quarterly are used.

A Luther League had been organized and carried on for some time, but owing to the scattered condition of the congregation, it has been difficult to secure such attendance as to keep the interest.

The Church Council of the Evangelical Lutheran Church of St. Paul is as follows:

ELDERS—J. M. Keck and Joseph Aukerman.

DEACONS—L. S. Riggle, George Hoffer, Frederic Rietzkat and Franklin Stairs.

TRUSTEES—W. F. Fausold, Henry F. Beistel and George R. Armel, Charles F. Bair, secretary, and Simon B. Boartz, treasurer, Rev. Jesse Dunn, pastor, and ex-officio president of the council.

Following are the names of the pastors who served this congregation.

Rev. Athony Ulrich Leutge till 1791, Rev. John M. Steck 1791-1829; Rev. Jonas Mechling, 1829-1855; Rev. I. O. P. Baker, 1855-1862; Rev. G. W. Busby, 1863-1869; Rev. Enoch Smith, 1869-1873; Rev. S. L. Harkey, D. D., 1874-1883; Rev. A. D. Potts, Ph. D. 1883-1896; Rev. Jesse Dunn, 1896 to present time.

VI. ST. JOHN'S OR MANOR CHURCH, PENN TOWNSHIP, WESTMORELAND COUNTY.

The Denmark-Manor was one of the tracts of land which was reserved by the Penns. It was three miles long and two and a half broad, containing 4861 acres, all lying in what is now Penn township. It goes without saying that this section of the country has derived its name from this reservation.

After the Revolutionary war the Penns were divested of the title of this land, and the title was vested in the Commonwealth of Pennsylvania, but a reasonable compensation was allowed them. Such reservations, with special privileges, could not be allowed in a free commonwealth. Besides, as the Penns were royalists, whose sympathies were with the Crown, they could not expect many privileges after the Revolution, from those whom they had opposed.

There were early settlements in this section of the country, but they were not permanent. They were generally along the military road or near some military post. Andrew Byerly was the first settler in the territory now in Penn township, who in 1859 settled on Bushy Run near Harrison City, on land adjoining the Manor reservation. A few years later several others followed him, among whom was Michael Rodabaugh, but they were all driven off their lands by the Indians, during the Indian War, and were compelled to take refuge in the forts and block houses. In the Spring of 1763 there were fears of an Indian outbreak, and on this account Col. Boquet marched westward with a force of men along the Forbes road, in order to strengthen Fort Pitt. About the 1st of August, 1763, he left Fort Ligonier on his westward march, but when he came to Bushy Run he was attacked by the Indians in large numbers in a fierce and savage manner. The first day, August 5th, the battle was fought from noon till night, and after spending a night of watching and waiting the battle was renewed the next day, and after a severe conflict and a heavy loss, Col. Boquet dispersed the savages. He afterwards persued them, and at Muskingum, O.,

he forced them to make a treaty of peace. After the treaty the settlers returned, and by and by others came. Later on, following the treaty with the Six Nations at Fort Stanwix, N. Y., Nov. 1786, more settlers came, for now the Province declared all lands west of the Laurel Hill open for settlement.

Between the years 1770 and 1776 many imigrants came to this section of the country. From 1773, when the county was erected, till 1776 Hannastown was in its highest state of prosperity.

This Manor settlement embraced many Germans, among whom were the Byerly's, Berlins, Brinkers, Hufnagles, Lauffers, Finks, Kepples, Kemerers, Knappenbergers, Neighlys, Snyders, Eberhardts, and others. Not a few of these settlers were members of the Lutheran and Reformed churches. Some of them had been associated with the Brush Creek church for some time but they found the distance too great, especially those living north and east of the Manor settlement. The beginning here was very much like in the other older settlements such as Harrold's and Brush Creek. First a log building was erected, which served both as a school house and a place of worship. This school house stood long after the brick church was built, and was often used for services when it was not convenient to open the church.

We do not know the exact date of the organization of the Manor congregation, for the reason we have often given that no official records and early history of the congregation have been preserved, but we have evidence that it existed as early as 1808.

In 1809 the two congregations, Lutheran and Reformed, made a move to build a church. For this purpose, a meeting was held at which a joint building committee was appointed to take steps, looking towards the building of a new church. Paul Neighly, Adam Kemerer and Christian Eberhardt were appointed on this committee. Jacob Brinker (R) and Michael Fink (L) were appointed paymasters (Bezahlmeister) that is, treasurers, for the congregations. Then, like now, questionable means were sometimes used by the different denominations to raise money to build churches.

It was suggested that it would be advisable for the German people to do the same. Having allowed themselves to be persuaded to use such means they thought, however, that they would go about the matter in a legal manner. Accordingly they applied to the Legislature for the privilege of holding a lottery for the benefit of the church, which was of course refused. This decision settled their minds on this question. There is certainly great reason for thankfulness for this result, for it would have been a scandal and a lasting stigma on the good name of our church if this plan had been carried out.

In that early day other denominations had only meeting houses, without any churchly character. Our own churches were also often built without much architectural style or churchly plan. The venerable fathers themselves lived in rude log cabins, and roughly built houses and could not be expected to have much taste or desire for fine churches, but they built after the patterns they had before them. The first brick church of this congregation was a two story building, with gallery on three sides, with wine-glass pulpit. It was 38x46 feet in size and built on a good stone foundation. Peter Henkel was the contractor for the stone as well as the brick work, for which he received \$225 in cash.

Work was begun on the 15th of May, 1811. The committee furnished all materials and also boarding for the workmen. The corner stone was laid, with appropriate services, on the 3rd of June, by the pastors, Revs. J. M. Steck and J. W. Weber. The offerings on the occasion were \$99.08. Jacob Dry was the contractor for the carpenter work, as well as painting, for which he was paid \$600. All materials were furnished him by the committee, as well as a dwelling house during the time that he was engaged in the work. His work was begun on the 12th of May, 1814, and was fully completed on the 7th of June, 1815, when the church was solemnly set apart to the worship of God. The services on this occasion were conducted by the two pastors, Revs. Steck and Weber. The church grounds had been owned by Conrad Knappenberger and Jacob Brinker, from whom two acres were purchased for a site for the church and a

burying ground and, later, more ground was secured from Paul Brinker and Joseph Lauffer. This now constitutes the Union Manor cemetery.

As a general rule the German churches had a school house, which was true also of the old Manor church. This school house was, of course intended for the instruction of the children, where a parish school was conducted, but it was used as a place of worship for some time before a church was built, and even after the church was built, for the church was not furnished with heating for some years after it was completed. This made it necessary on not a few occasions to hold the services in the school house. Each congregation generally had a school master who, in the absence of a pastor, conducted services. Andrew Almose was in charge of this school in 1819, when Rev. Nicholas P. Hacke became pastor of the Reformed congregation. Mr. John Steck succeeded him and served for many years. Dr. Hacke in his diary gives a quaint description of this school house, "which," he says, "was often used as a church, and was in very deed a sheep fold. In severe winter weather public services were held in the old school house because the church was not heated. During the time when there was no school it was a convenient retreat for the neighbors' sheep which found shelter there. The windows furnished insufficient light, and the old benches would sometimes, when heavily loaded, break down in the midst of the solemn services, causing the most ludicrous interruptions." The fact of not making provision for heating the church at the time it was first built would seem to us now a strange omission as well as a serious mistake. We can imagine the discomfort, not to say the suffering that would be occasioned by the absence of means of heating on a cold day. The introduction of stoves into the church caused no little trouble. At first stoves were put into the church without any fire in them. This was declared as a "stove nuisance." Then, finally, proper arrangements were made, and heater stoves were provided for the church, that is, chimneys were built and stoves were connected with them. This change of introducing stoves into the churches was made in the time of the pastorates of Revs.

M. J. Steck and N. P. Hacke, an account of which Dr. Hacke gives in his historical notes.

The Lutheran and Reformed congregations worshipped together in the same house and got along in harmony and peace for almost a century. They not only held union services, alternating with each other, but they also had a Union Sunday School for many years; but finally they concluded that the time had come when each had better occupy a separate house. In 1888 a division of the property was effected. The Lutheran congregation sold its interest in the old church property to the Reformed.

There have been ten pastors in this congregation, not counting several who were not ordained. Rev. John M. Steck, who organized the congregation, was pastor of it till his death. The first church was built under his pastorate. Rev. J. W. Weber, of the Reformed church was his colleague. It is hardly necessary to state that this Manor church was a union church, like the others of which mention has been made, and was used jointly by the two congregations. In 1829, when his health began to decline and his strength to fail, Father Steck associated his son, Michael J., with him as his assistant in his large parish. During the next year, on the death of his father, the latter became his successor. He entered on his work with earnestness and enthusiasm. He ministered to this congregation for nineteen years, and largely increased its numbers and strength. In the autumn of 1848 he was suddenly stricken by a malignant fever and taken away from his beloved people in the midst of a life of great usefulness; and, like Moses, he died in the strength of his manhood.

When Father Steck died the Manor congregation was strong and greatly needed services more frequently than once in four weeks, but for the next two decades this had to suffice.

Rev. Jonas Mechling took charge of this congregation, in connection with a large parish, and continued pastor for 19 years, serving under the old rule of one service per month. He was gathered to his fathers in the spring of 1868. After his death the Greensburg parish was divided. Greensburg and

Harrold's were constituted a parish, and Brush Creek and Manor another. Rev. J. S. Fink became pastor and served for a short time on alternate Sundays, but, owing to some misunderstanding between him and his council, he resigned at Manor

In 1874 this church returned to the fellowship of the Pittsburg Synod, which it had helped to organize, and in 1875 Rev. J. A. Sheffer of the Philadelphia Theological Seminary was called to become pastor. The parish was then composed of Manor and Emanuel's, at Hill's. He accepted the call, and immediately after his ordination, on Easter Sunday, he began his pastoral work. In July, 1876, he resigned and accepted a call to Mahone Bay parish, Nova Scotia.

Rev. Sheffer's labors were acceptable, but he resigned in order to enable the Southern Conference to carry out the instructions of Synod in reference to the readjustment of the Manor and Brush Creek parishes. During his short pastorate he baptized a number of children; instructed and confirmed two classes of catechumens, and held several communions. At the last communion he held 184 communed at Manor, and 35 at Hill's.

During part of 1876 and 1877 Rev. Enoch Smith supplied Manor, and from October, 1877, till November, 1878, Rev. W. F. Ulery was temporary pastor. He preached regularly at Manor and Hill's every two weeks, using German and English at Manor in the morning, and English in the afternoon at Hill's. He baptized 10 children and confirmed 12 young people and received others into the fellowship of the church. He held three communions; conducted a number of funerals, and reported the membership as 160.

After the resignation of Rev. W. F. Ulery there was a long vacancy. Rev. V. B. Christy of Irwin, was a stated supply for one year. He faithfully preached the word, administered the Holy Sacraments and performed other ministerial acts.

In 1889 Manor was united with Salem Evangelical Lutheran church at Delmont, to constitute a parish, and Rev. J. D. Roth became pastor. In March, 1882 he resigned and accepted

a call to Sydney, Illinois, and Rev. J. W. Myers was called to become Rev. Roth's successor, and entered on his work soon after the former's removal.

Rev. Myers was pastor of this congregation for four years, quite too short a time to do much in the way of permanently building it up. He reported 57 infant baptisms; 74 additions to the communicant membership, a loss of 20 by death and removal, leaving a membership of 225. These figures show that he did some work here, and had success in his ministry, and indicate that he ought to have remained. He was succeeded, in 1887, by Rev. C. L. Holloway, of Richmond, Ohio, who was installed soon after Rev. Myers resigned, and was pastor for five years. During his pastorate important changes were made. The union between the Lutheran and Reformed congregations was dissolved. The St. John's Lutheran congregation sold their interest in the church property at old Manor to the Reformed, who have built a fine and substantial brick church on the old site, which takes the place of the old Manor church. The Lutherans removed to the village of Boquet, where a suitable lot was secured from Mr. John Kepple, and a neat frame church erected. But this removal was attended with no little difficulty since a number of the members, living north of the old church, objected to the new location, and finally, through the influence of outside parties, separated from the old congregation. They were organized into a separate congregation by a minister of the General Synod. This move is to be much regretted, as it greatly weakened the old church. It is sad that there should be these dissensions among brethren. They are a great hindrance in our church work. Oh, for the time "when we shall see eye to eye, when Ephriam shall no more envy Judah nor Judah vex Ephriam." St. John's congregation held services in the Boquet school house during the time the new church was being built.

Work on the new church was begun early in 1888. Subscriptions were solicited, plans secured and a building committee appointed early in the summer of 1888, and the work was pushed vigorously forward. The building committee were:

Rev. C. L. Holloway, Reuben Snyder, J. C. Kepple, S. M. Decker, Wm. Kepple, L. G. Kepple, Josiah Klingensmith, Fred. Neudorfer and William Hedding. Mr. P. J. Williams was the builder. The contract was let early in the summer of 1888, and the corner stone laid about mid-summer with appropriate services. The church was finished about the first of January, 1889, and dedicated to the worship of God on the 20th of the same month. Revs. J. C. Kunzmann, A. D. Potts and Charles S. Seaman assisted at these services. The pastor, Rev. C. L. Holloway, performed the act of consecration.

The church is a frame structure, 40x60 feet in size, well built on a good stone foundation. It is gothic in the style of its architecture, neatly finished and well furnished, and is churchly in all its appointments. The cost of the church was \$5,253.60, and was dedicated free of debt.

Rev. C. L. Holloway continued his ministry in this congregation till November 1891, when he resigned to accept a call to Mt. Pleasant parish. A good work was done during his pastorate. Two important steps were taken in the line of improvement,—the dissolution of the union between the Lutheran and Reformed congregations, and the building of the new church. The only drawback was the withdrawal of a number of members from the old congregation on account of the removal to Boquet, which, however, was not his fault. He makes the following report of his ministerial acts: 57 infant baptisms, 99 confirmations and 30 receptions by letters of transfer, and a loss of 76 by death and removal, making a net gain of 53 members, and an effective membership of 152. Immediately after the removal of Rev. Holloway to the Mt. Pleasant parish, Rev. R. M. Zimmermann, of Jeannette, took charge of St. John's, in connection with Jeannette and Harrison City. and served till the autumn of 1893, when Harrison City and Boquet were constituted a parish.

Soon after the resignation of Rev. Zimmermann Rev. G. J. Diener, of Middle Lancaster, Butler county, Pa., was called as his successor. He accepted the call and entered on his work January, 1894, and was pastor for seven years, faithfully minis-

tering to the people regularly on each Lord's Day, alternately morning and afternoon. He resigned January 1, 1901. During his pastorate he added 34 to the membership—23 by confirmation and 11 by letters of transfer—and baptized 57 children. He reports a loss of 20 by death and removal and a communicant membership of 101.

After the resignation of Rev. Diener Rev. F. S. Beistel, of Jeannette, supplied the congregation on every alternate Sunday afternoon till the meeting of Synod. At the meeting of the Southern Conference at Jacob's church, Fayette county, May 1, 1901, a resolution was passed dissolving the relation existing between St. John's, Boquet, and Zion's, Harrison City, and, according to their own request, constituting them separate parishes.

Soon after the meeting of Synod in June, 1901, Rev. L. O. Pearch, of the State of Indiana, was given a call which he accepted, and on the 18th of July, 1901 took charge. He is now in the field and doing successful work. A good Sunday School had been established at Boquet, which has usually been closed in the winter. It is in a prosperous condition, and it is the intention from now on to continue the school during the entire year. It numbers 65 scholars, besides officers and teachers. The interest in the work has greatly increased since the introduction of the system of graded lessons. The literature of the General Council Publication Board is used. Mr. J. J. Baker is superintendent; Miss Annie Baker, secretary, and Mrs. L. S. Beck, treasurer. The pastor is about to organize a Luther League.

Following are the names of the present church council: Rev. L. O. Pearch, pastor and chairman ex officio; Elias Fink, Fred. Neudorfer, P. U. Snyder, W. E. Kepple, L. U. Potts, S. L. Beck and J. B. Helfrech, deacons; J. J. Baker, recording secretary, and Chauncey Kepple, financial secretary.

Following is a list of the pastors of St. John's church from the time of its organization: Rev. John M. Steck till 1819; Rev. Michael J. Steck, 1819-1848; Rev. Jonas Mechling, 1848-1868; Rev. J. S. Fink, 1868-1874; Rev. J. A. Sheffer, Oct. 1877 to July,

1876; Rev. Enoch Smith, 1876-1877; Rev. W. F. Ulery, Oct. 1877 to Nov. 1878; Rev. V. B. Christy, 1879-1880; Rev. J. D. Roth, 1880-1882—Rev. J. W. Myers, 1882-1886; Rev. C. L. Holloway, 1886 to Nov. 1891; Rev. R. M. Zimmerman, 1891 to Nov. 1893; Rev. G. J. Diener, Jan. 1894-1901; Rev. Beistel, Jan. 1901 to July, 1901; Rev. L. O. Peach, July, 1901, and is now the pastor.

VII. ST. JOHN'S EVANGELICAL LUTHERAN CHURCH, MT. PLEASANT TOWNSHIP, WESTMOELAND COUNTY, PA.

Mount Pleasant township was erected before Westmoreland county was formed. It was one of the townships of Bedford county without definite limits, but when Westmoreland county was erected its boundaries were more definitely fixed.

This section of country was part of the Sewickly Reservation of the Penns. It was desirable land and was settled early. Settlements began here immediately after the Province of Pennsylvania purchased the land west of Laurel Hill, and declared it open for settlers.

John Martin was the first settler. He came here in 1769. John Giffin followed soon afterwards. He is the grandsire of the well known Giffin families. From 1770 to 1776, many English speaking people settled in this community, especially Scotch Presbyterians, for it is stated that the Middle (Presbyterian) Church was organized in 1776, and has a connected history from that time down to the present.

The German people came later. Among the first were Conrad Byers and Christian Lobingier. Mr. Byers was born in Germany. He was the grandfather of Jacob Byers, a worthy member of the Reformed church. Mr. Lobingier was born in Lancaster county, Pa., in 1740. His father came from Witten-

burg, Germany. He settled here in 1772; was a prominent citizen of the township, and one of the organizers and a leading member of the St. Paul congregation.

Among the settlers who came after 1780 were John Spielman, Martin Bash, Philip Smith, Rudolph Baer, Jacob Klingensmith, Adam Weaver, Jacob Hartman, C. Amalong, J. Storkberger and others. From 1790 to 1795 many more came, among whom were names yet familiar—the Fishers, Rumbaugh and Kintig's.

Though Mt. Pleasant township was not in the territory most troubled with Indian raids, and there being a chain of forts and blockhouses erected for the protection of the settlers, yet they were not exempt from trouble. The same trials and privations which the people along the Ridge, in St. Paul's congregation, had to endure, was also the lot of St. John's church. They had to be on their guard at all times and go with gun in hand to protect themselves against the attacks that were liable to be made at any time by the savages. Those times required people of a heroic spirit, as well as persevering energy.

The forests had to be cleared, the lands cultivated and homes provided for themselves and dependents. They came to a wilderness invested with fierce and dangerous wild beasts, and inhabited by more fierce and dangerous wild men, against these they had to protect themselves. Many of these people had also to endure the trials, meet the dangers and endure the burdens of three wars. First, the Indian War, which was sharp, barbarous and destructive. Then came the War of Independence, which was long, trying and burdensome. After these two were past, and there had been a few years of rest, came the War of 1812. All these wars caused great depression in business, and also greatly hindered the growth of the church.

About the time that St. John's was organized there was a great disturbance in Western Pennsylvania, called "The Whisky Insurrection," which caused much embarrassment among the people, and paralyzed business.

Owing to these several causes the organization of the church was delayed, and greatly hindered in its progress after it was

organized, but when these trials were over the good people of our church took steps to organize a congregation, build a house of worship and start a parochial school.

St. John's Evangelical Lutheran church was organized by Rev. John M. Steck on the 3rd day of January, 1793, and from that time on services were held at regular intervals in this congregation by both Lutheran and Reformed ministers, it being a union church like the rest built in those primitive times.

There are records showing that a Reformed minister, Rev. John William Weber, ministered to the people of this congregation from 1784 or '85 onward. He came to this county some eight years before Rev. J. M. Steck, and we have reason to conclude that there was a provisional organization of the Lutheran people of Kintig's as early as 1784 or 1785, and that this congregation was ministered to by Rev. A. Ulrich Luetge, the first Lutheran minister located in Westmoreland county, who came to the Zion settlement one year before Rev. Weber, and had charge of the Lutheran settlements in this county at that early day.

The first house erected as a place of worship was built of logs, and was used both as a school house and a church. It was built very much like the one at Harrold's and was very simple and primitive in all its arrangements. It stood on a lot east of the site of the present church, and for many years after the erection of the latter it was used as a school house. It is now the sexton's residence.

Henry Fisher, Daniel and John Kintig owned the land now occupied by the church and cemetery, which they conveyed to the trustees of the two congregations on the 13th of November, 1813. It had, however, been in actual possession by them long before that time, though the conveyance had been delayed.

The second church, which was a plain brick building, was erected in 1827. It stood near the same place where the present church stands. It was about 35x50 feet in size, plainly finished and modestly furnished, as compared with our modern churches. It cost about \$2,000.

The present church was built in 1861. Mr. Peter Rum-

baugh was chairman of the building committee, and, in a great measure, had charge of the whole matter. It is built of brick which were made on Mr. Rumbaugh's farm and under his direction. This church, like the first brick one, is finished and furnished, without any unnecessary ornamentation. The building is 40x50 feet in size; plain in its architecture, and cost, built in war times, about \$3,500. Being a union church, it was erected jointly by the Lutheran and Reformed people.

The membership of St. John's was never large, but the congregation has always been financially strong, as a majority of the members are well to do. Whilst it has fluctuated, yet there has been a gradual growth. One reason why there has not been a more rapid increase is, because there have been too many changes in pastors, and too many long vacancies. The present communicant membership is given as 120. From the time of its organization by Rev. John M. Steck, in 1793, it was under his pastoral care till Rev. Jonas Mechling took charge of it in 1823. No doubt Rev. Mechling began his work in this congregation as early as 1822, but as his records do not begin till 1823, we conclude that he did not have entire charge till then. From this time till his resignation in 1855, a period of 32 years, he had full pastoral care of this congregation. He ministered to this people, month by month and year by year, conducting services once every four weeks, and holding catechetical instructions and having confirmations once in two years, which was the general rule in union churches for a long time. He preached many hundreds of sermons; baptized and confirmed many, and greatly endeared himself to his people. He was called to the Greensburg parish in 1848, but still continued to exercise a pastoral care over this church till 1855, preaching as often as time, strength and circumstances permitted.

Soon after Rev. Mechling's final resignation, Rev. I. O. P. Baker, from the Lutheran Theological Seminary of Columbus, O., became his successor and ministered to this congregation in a very satisfactory manner till 1861, when the Master called him to his reward in the begining of his useful

ministerial life, and on the very threshold of his pastoral work here. He conducted services and ministered in German and English, which was highly appreciated by his faithful people. His early death was greatly lamented.

After a vacancy of some months Rev. G. W. Busby of Ohio, became Rev. Baker's successor. He began his work here early in 1863, and was pastor of this congregation upwards of five years. His pastorate was of short duration, yet he did good service and enjoyed the confidence of the people. In 1869 he received and accepted a call from a parish in Ohio.

In December, 1869, Rev. Enoch Smith was called and became pastor of the Mt. Pleasant parish. He was a genial, kind man, an acceptable preacher and a faithful pastor. During the four years of his pastorate he rendered effective service, made many friends in this congregation, and left the sweet odor of a pure and upright life behind him. He resigned in the autumn of 1873, and accepted a call from the Greensburg parish.

After a vacancy of a few months Rev. S. L. Harkey, D. D. became the successor of Rev. Smith in this parish, and began his pastoral work in St. John's church on the 1st day of January, 1874. He was an able and earnest preacher and a good church worker. He ministered faithfully to this people in word and sacrament, made many friends, and when he resigned the old substantial members gave him up with much regret; but he also escaped the woe of those of whom all men speak well. In the autumn of 1882 he resigned and accepted a call from the St. Stephen's Mission in Toledo, O.

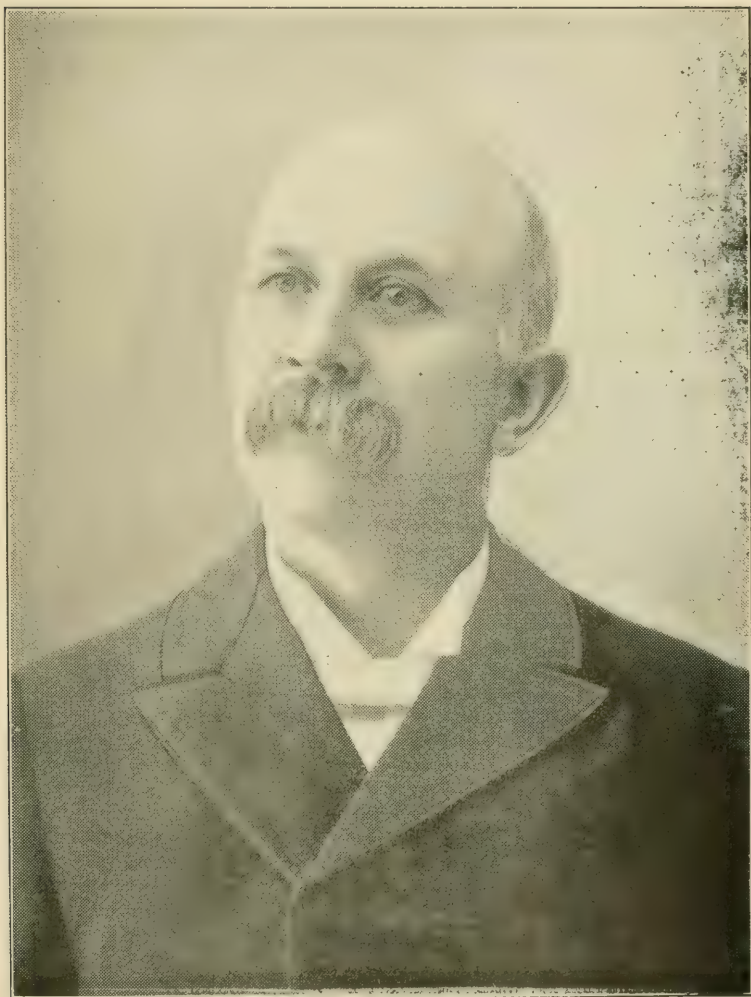
Soon after the resignation of Rev. Harkey the Mt. Pleasant parish was divided. St. Paul's or Ridge church, was made an independent parish, and Rev. A. D. Potts became pastor. Trinity, Mt. Pleasant t St. John's, and Zion's church, were constituted the Mt. Pleasant parish and Rev. Jonathan Sarver of Leechburg, was called and became its pastor. He ministered to this congregation for three years and four months, just long enough to get acquainted with the people and learn their needs, but too short a time to do much in the way of building it up.



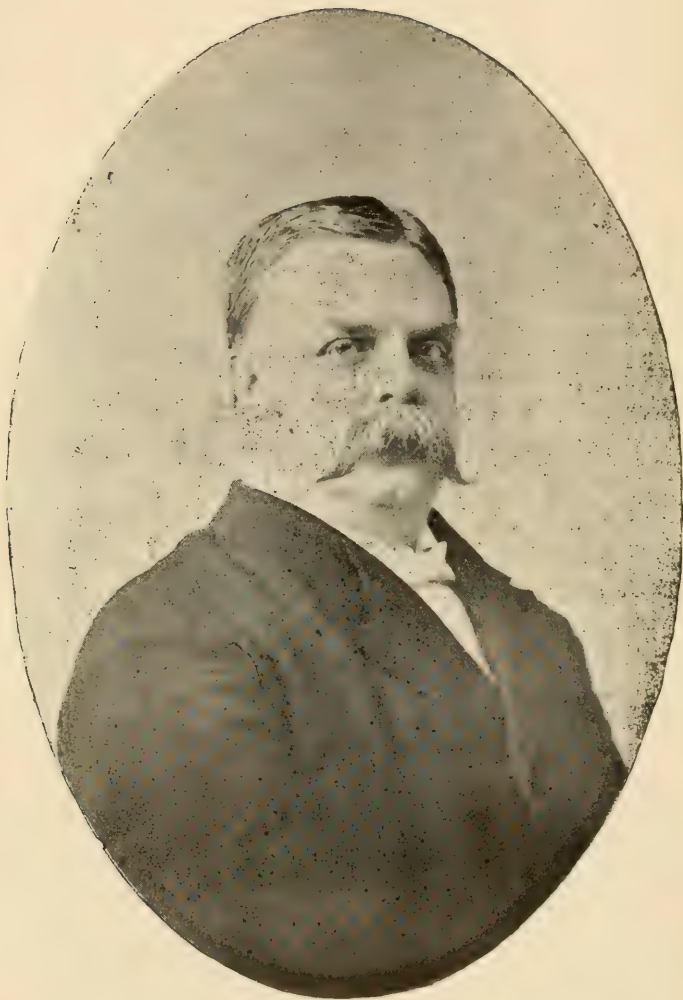
JOHN A. WATERS



GEO. J. GONGAWARE



H. L. McMURRAY



W. J. MILLER

In November, 1886, he received and accepted a call from a mission at Hazleton, Kansas, and removed to that place on the 1st of December of the same year. After his resignation this congregation, as well as the entire parish, suffered another long vacancy.

On the 1st of April, 1888, Rev. J. R. Groff of the Ministerium of Pennsylvania, accepted a call to Mt. Pleasant parish and became the successor of Rev. Sarver. He ministered to St. John's congregation for three years with earnestness and fidelity. In the autumn of 1891 he resigned to accept a call to a parish in Eastern Pennsylvania.

In the autumn of 1891 Rev. C. L. Holloway of Delmont, was called and took charge of this church on December 1st, 1891, and continued to serve the people in an acceptable manner for five years. He resigned on December 1st, 1896, to accept a call to a mission church at Monaca, Pa.

After a vacancy of six months Rev. Herbert Martens of Ohio, was called. He entered on his official duties July 1, 1897 and continued to minister to St. John's, in connection with the other churches in the parish, till November 1, 1900, when he resigned and accepted a call from the Home Mission Committee of the General Council to take charge of a mission in Salt Lake City, Utah.

During the ministry of Rev. J. Sarver, the Mt. Pleasant parish, then connected with the District Synod of Ohio, changed its Synodical relations and united with the Pittsburg Synod.

According to the parochial reports of this congregation, as given in the minutes of Synod, commencing with 1886, we find the following data: During Rev. J. Sarver's pastorate the congregation just held its own. It had 100 communicants when he took charge, and he reported the same number when he resigned.

Rev. J. R. Groff reported 13 infant baptisms, 20 additions by confirmation and a loss of seven by death and removal—a net gain of 13 members.

Rev. C. L. Holloway reported 16 baptisms, 56 additions by confirmation and letters of transfer, a loss of 28 by death and removal—a net gain of 28 members.

Rev. Herbert Martens reported 14 baptisms, 21 additions to the membership—a loss of ten.

According to these data St. John's membership ought to be 139, but experience has taught us that there are losses in every congregation not accounted for in parochial reports. The losses in our old mother churches, especially in the country, are heavy, because the old are dying and many of the young are removing to the towns and cities.

There is a prosperous Sunday School connected with St. John's church, but it is, in a certain sense, a union school. It is conducted by the Lutheran and Reformed superintendents on alternate Sundays. It numbers 110 scholars and 12 teachers and officers, and has an average attendance of 80. Mr. D. L. Ruff is the Lutheran superintendent and Mr. Nelson Poorbaugh the Reformed. Miss Mary Durstine is Secretary, and Mr. Jacob Byers, treasurer. It is carried on successfully during the entire year, and is doing a good work.

There is also a cemetery connected with this church in which are the graves of many of the old and substantial citizens of the community and prominent members of the church. The oldest graves that are marked are over 100 years old. Think! three generations lie buried here side by side, and as we pass along and view the tombs we are impressed with the thought, how solemn is the place, and how sacred its associations!

Following are the names of the church council: Rev. W. R. Swickard, pastor and ex-officio president, Wm. Gongaware, J. L. Stouffer, D. L. Ruff and L. F. Taylor, deacons, A. M. Rumbaugh and S. R. Ruff, trustees; Lawrence Wertz, treasurer.

List of pastors since its organization: Rev. John M. Steck, 1793-1822; Rev. Jonas Mechling, 1822-1855; Rev. I. O. P. Baker, 1855-1862; Rev. G. W. Busby, April 1863-1869; Rev. Enoch Smith, 1869-1873; Rev. S. Harkey, D. D., 1873 to Oct. 1882; Rev. J. Sarver, D. D. 1883-1886; Rev. R. Groff, April 1888-1891; Rev. C. L. Holloway, 1891 to Dec. 1896; Rev. Herbert Martens, 1897 to Nov. 1900; Rev. W. R. Swickard, 1900- to the present.

VIII. ZION'S EVANGELICAL LUTHERAN CHURCH,
EAST HUNTINGDON TOWNSHIP, WEST-
MORELAND COUNTY, PA.

This congregation has been known for a long time as "Swope's Church." This is a local name, doubtless derived from some person living in the community to whom the church was under obligation, or who took a prominent part in its management.

Zion's church is located about four miles southwest of Mt. Pleasant, near the Ragantown road. The congregation was organized not long after St. John's, with which it has been associated over one hundred years. From time immemorial it has been in the same parish and served by the same ministers.

About the year 1793 or 1794 a log church was built in the old graveyard, to the right of the road. It was of the same style of architecture and finish as the other log churches which have been mentioned, with puncheon for a floor, hewn logs for seats, and all its furniture and fixtures of the plainest and most primitive kind. It was used both as a place of worship and a school house.

With the fathers of our church religion and education were closely connected. The school house and church were always in evidence in every Lutheran community. When the congregation was not able to have both side by side it would combine them in one, and use the same building for church and school, consecrating it to education as well as religion. This act of these noble patriarchs of our Lutheran church, ought to be an object lesson to their children, for Christian education is the handmaid of religion and ought never to be separated from it.

As this congregation has been in the same parish with St. John's, and has been served by the same ministers for all the time of its existence, its history runs parallel with that of St. John's, and what we have said of it is true of Zion's also. The people of both are in many respects alike, though they did not

emigrate from the same country. They were all Germans and subject to like trials and privations; had to pass through the same struggles, meet the same dangers and bear the same burdens. The Indian trouble cast their shadows on their path. The Revolutionary War laid similar burdens upon them, nor were they exempt from the embarrassment and confusion occasioned by the "Whisky Insurrection" in 1794. and, later, the War of 1812, which called out not a few of their strong men to do military duty. All these changes had a great influence on business, and did much to hinder the growth of the church. As soon, however as the good people recovered from these embarrassments they gave attention to the church and religion, and provided for the services of God's house, and attended them with as such regularity as circumstance permitted.

This congregation, like St. John's, was no doubt organized by Rev. John M. Steck, the patriarch of Lutheranism in Western Pennsylvania, and was under his pastoral care during all the years of its early history. He served it, in connection with St. John's and other points, till 1822, when he gave it up and placed it, with other congregations, under the care of Rev. Jonas Mechling, who served it over 30 years, till he accepted a call to the Greensburg parish, in 1848. As Zion's and John's have always had the same pastors, their records are similar, so what we have said of Rev. Mechling in the St. John's church need not be repeated.

After he resigned Rev. I. O. P. Baker, of the Theological Seminary, Columbus, O., was elected and installed as pastor. He entered on his work with enthusiasm and discharged the duties of his holy office with earnestness and fidelity, ministering to the people in word and sacrament till the Master called him. During the last year of Rev. Baker's pastorate the present church was built. It was begun in 1861 and completed and dedicated in 1862; is a plain brick building, 35x60 feet, substantially built without any extra ornamentation, and furnished in a plain and modest style. Being built during the troublesome times of the civil war, when material and labor were high, it probably cost was \$2,500 to \$3,000. Jacob Leighty donated the lot on which it stands.

In the autumn of 1862 Rev. Baker was stricken with a malignant disease and in a short time fell a victim to diphtheretic blood poisoning. He died December 10, 1862, in the midst of his work and on the very threshold of a life of usefulness. His death was universally lamented and made a deep impression on his congregation. Genial, kind and sympathetic in disposition, pure in character and earnest in his work, he was much beloved.

After the death of Rev. Baker the Mt. Pleasant parish was vacant for some months. In the spring of 1863 Rev. G. W. Busby of Ohio, was called as his successor. He rendered acceptable service in this congregation, but as we have no record of his ministerial acts we cannot give any particulars of his work. After serving the parish nearly six years he resigned and accepted a call to a church in Ohio.

In the spring of 1869 Rev. Enoch Smith, accepted a call to this parish and became the worthy successor of Rev. G. W. Busby. An earnest, conscientious man, an effective preacher of the Gospel and a kind and faithful pastor, he did good work in this congregation, but about the time that he began to be well acquainted with the people, and they had learned to appreciate his worth, he resigned to accept a call to the Greensburg parish, in December, 1873, and a long vacancy again ensued.

Rev. S. L. Harkey, D. D., became the successor of Rev. Smith in the fall of 1873 and faithfully served this people for for a period of over nine years, resigning in April, 1882, as already noted elsewhere. The parish was then divided, as mentioned in the history of St. Paul's church. Rev. J. Sarver of Leechburg, became pastor, it remaining as part of the Mt. Pleasant parish. He began his work April 1, 1883, and continued for three years and a half, but resigned before he was enabled to do much successful work in the permanent up-building of the congregation. In the autumn of 1886 he was called to take charge of a mission in Hazleton, Kan.

Another long and painful vacancy followed. In April, 1888, Rev. J. R. Groff became pastor and was installed soon afterwards. He ministered regularly, on every alternate Sunday, to

this congregation and faithfully performed all ministerial acts for a period of three years and three months, when he resigned to accept a call to Doylestown, Pa., in the summer of 1881.

Rev. C. L. Holloway of Delmont, was called, and installed pastor of this parish by Rev. J. C. Kunzmann, a few months later. He served this congregation faithfully and acceptably for five years, and resigned in the autumn of 1896, and accepted a call to Monaca, Pa.

In July, 1897, Rev. Herbert Martens of Ohio, became pastor and ministered to this congregation, on every alternate Sunday, for five years, when he resigned to accept a call to Salt Lake City, Utah, as already stated elsewhere.

The parish was vacant until July, 1901, when Rev. W. R. Swickard of Franklin, Pa., was installed. He has been engaged in his pastoral duties since the middle of July, 1901, and is now earnestly at work, endeavoring to gather and regain what was scattered and lost during the long vacancy. During this vacancy this congregation was only partially supplied, there being whole months during which no public services were held, and no small loss has been entailed.

Since the parish became a part of our Synod we have the following record of the congregation by its several pastors: Rev. J. Sarver reports 5 baptisms and 100 members; Rev. J. R. Groff, 10 infant baptisms, 15 additions to the communicant membership by the rite of confirmation and letters of transfer, and a loss of 9 by death and removal, a net gain of 6; Rev. C. L. Holloway baptized 14 children, added 39 by confirmation and letters of transfer, a loss of 15 by death and removal, a gain of 24; Rev. Herbert Marthens, 6 baptisms, added 7 by confirmation and a loss of 6.

These several pastors have reported a net gain since 1886, when Dr. Sarver reported 100 members, yet have reduced the membership to 93.

We desire to emphasize two facts—frequent changes and long vacancies—as great hindrances in the development and permanent upbuilding of congregations. This has been one of the great drawbacks in this parish. The officers of the congre-

gation, with the aid and advice of the Conference and Synod, ought to take immediate steps to fill a vacancy as soon as it occurs.

This congregation has had a Sunday School for a long time, but it is a union school, and, as a rule, is held only during the summer. It ought to be open every Sunday during the year, and every Lutheran congregation should have a Sunday school of its own.

Following are the names of the church council: Rev. W. R. Swickard, pastor and ex-officio president, Abraham R. Stover, Jacob W. Leighty and John H. Stover, deacons; Charles F. Stover, trustee.

List of pastors since its organization: Rev. John M. Steck, 1793-1822; Rev. Jonas Mechling, 1822-1855; Rev. I. O. P. Baker, 1855-1862; Rev. G. W. Busby, April 1863-1869; Rev. Enoch Smith, 1869-1873; Rev. S. L. Harkey, D. D., 1873 to Oct. 1882; Rev. J. Sarver, D. D. 1883-1886; Rev. R. Groff, April 1888-1891; Rev. C. L. Holloway, 1891 to Dec. 1896; Rev. Herbert Martens, 1897 to Nov. 1900; Rev. W. R. Swickard, July, 1901 to the present.

IX. GOOD HOPE EVANGELICAL LUTHERAN CHURCH, SALTICK TOWNSHIP, FAYETTE COUNTY, PA.

Good Hope church was organized about 1790—perhaps already in the eighties. Its baptismal records date back to 1788. The name that was formerly given to it was "Back Creek Church," which name it retained till its removal to Indian Head in 1882, where a new church was built. A custom obtained, and for a long time followed, to call churches by some local name or personage. The location of this church being near the mountain stream called Back Creek occasioned the name.

The first house of worship was doubtless erected soon after the organization of the congregation. It was a log building,

25x40 feet, the model of its construction being the same as the other churches of those primitive times, and as heretofore described in this history. The writer had the privilege of being present at a service in this old church. The exact date of its erection cannot be fixed, yet we do know that it was built before 1795, for it was then in use.

In the original record there is a special note made of the fact that Rev. John M. Steck of Greensburg, and Rev. John Stouch of Jacob's church, Fayette county, met here on the 23d of June, 1795 and held a joint communion in which the members of this church participated in conjunction with a goodly number of the Four Mile Run church, near Donegal. The record states that forty communed at this time.

The presence of Revs. Steck and Stouch had special significance. They met by appointment to confer together and advise with the people about the interests and needs of the Lutherans in the valley. This proves what we have believed and maintained for some time, that these fathers of our church in its early history co-operated together in their work, and had a general oversight of the church in Western Pennsylvania. This one thing certainly is true, they looked after the interests of our people in the Ligonier valley, and, as far as possible, provided for their spiritual needs.

This, like most of our churches in that day, was a union church. Alternate services were held by the Lutherans and Reformed until the latter became extinct.

The same conditions existed here as in those early churches already noted. These hardy German people of the Lutheran faith who settled in this neighborhood, had to pass through the same trials, endure the same privations, and be subject to the same laws of self protection as those of the other settlements already described. We who live in the beginning of this twentieth century, and are enjoying all the comforts, conveniencies and blessings of these prolific times, can scarcely realize what suffering and dangers, saying nothing of the discomforts, those fathers of our church had to pass through. But, God be praised, many of them have left us a noble heritage—a good name and a

well spent life. They had to clear away the forest, provide homes and sustenance for themselves and their households, as well as protect themselves and theirs against the devouring wild beasts, and against the savage attacks of the native inhabitants who wandered over hill and dale, and were a menace to the white man wherever he was found.

Then there were other elements that entered into the condition that modified the church life of the times, and seriously effected it, which have been already referred to in connection with other churches, and which we repeat here only to make the story of this church complete, namely, the several wars of those times. These wars and civil disturbances followed each other in close succession, and kept the people in constant excitement and commotion.

First came the French and Indian War, which was carried on in a savage and barbarous manner. Before these troubles, which hung like a dark cloud over this community, had been fully settled, came the War of Independence, which was long, wearisome and exhausting, paralyzing every business enterprise and seriously affecting all the social and religious institutions of the land.

The country had not had time to recover from the drain and waste caused by these two destructive wars, till Western Pennsylvania was seriously disturbed by the uprising known as the "Whisky Insurrection". After this commotion was settled and the people returned to their ordinary avocations for a few years, and the country was fast recovering from the heavy burdens that were laid upon it, then there came the War of 1812, which was only a sequel to the Revolutionary War.

During these years of trial and tribulation there could be little development of the resources of the community, and less growth in the church. The increase of this congregation was slow by reason of the fact that this section of country was thinly settled, and because of the little pastoral care it received. At best it received only one service a month and we know that is too little even now to keep people alive, much less to build them up in godliness and add to their number.

There were long vacancies to which we have referred already in the case of other churches, than which there is nothing more damaging to the growth and prosperity of the congregation. We have noted the damaging effects of these vacancies, and, other things being equal, the good results of long pastorates, and we desire again to emphasize this fact here.

Early in the history of this church Peter Bucher and Andrew Traff donated to it a farm containing 38 acres. It was owned jointly by the Lutheran and Reformed congregations. The Reformed congregation gradually declined and finally died out, and in 1881 the Lutherans sold their interest to Mr. Samuel Eicher and applied the proceeds to the building of a new church. The Reformed of course lost their interest in the farm, inasmuch as there was no longer any congregation in existence to claim it.

As far as we have been able to determine, from all the records that have come down to us, there have been 16 pastors who served this church, besides several missionaries. Indeed most of the ministers were only missionaries, for they made visits and ministered to the the people, and then went their way.

This congregation was organized, without doubt, in the same way as Jacob's church, first by a provisional organization which continued for several years before it was made permanent. It is our opinion that Revs. Steck and Stouch formed the permanent organization in June, 1795, when they met in the Back Creek church and held a communion service together, and from that time on Rev. Stouch had the oversight of this church until he resigned the Jacob's church and removed to Ohio, in 1806.

Rev. F. W. Lange served this congregation, no doubt as a missionary, under Revs. Stouch and Steck, from 1797 till 1814, Revs. Reiche and Giesse ministered to the Reformed part of the congregation.

After the resignation or withdrawal of Rev. Lange there was a long vacancy, during which the congregation was not regularly supplied. Rev. John M. Steck had general oversight, no doubt, for, like Rev. Stouch, he was a most faithful and laborious missionary, but, of course, could not render regular service here. Various missionaries came and ministered to the people

during this period, and the pastors of Jacob's church rendered some service, as we gather from the records, but as these pastors have left no records of their ministerial acts, we cannot give a definite account of the events of that period of 12 years.

In 1826 Rev. Jonas Mechling took charge of all the churches in the Ligonier Valley, and was pastor of this congregation till 1848. He served it with promptness and fidelity, but held only one service a month, and for a long time only one communion a year. When he took charge its membership was quite small. At the first communion, of which a record is given, on January 28, 1828, only 13 persons were present. During the long vacancy which had occurred before his pastorate began, the congregation had suffered great loss—much of the best material had been absorbed by “the denominations around us.”

Under Rev. Mechling's ministry the congregation gradually increased. He baptized many children and confirmed quite a goodly number of young people. At a few of the communion services as many as from 40 to 48 communed. One other hindrance in the way was the language question. The services were all, or nearly all, in the German language. One or two services in a year in English did not avail much.

In 1848 Rev. Mechling resigned the churches in the Valley as he had accepted a call to the Greensburg parish. Rev. J. J. Sutter succeeded him and was pastor for one year when he resigned and returned to Ohio. He was too German for this parish.

In the spring of 1850 Rev. Joseph R. Focht, of the Allegheny Synod, was called by the churches of the Ligonier Valley and became pastor of this congregation in connection with the rest. He took hold of the work in earnest and in a truly Christian spirit, and did good service in this field. Through his efforts an English constitution was adopted on the 29th November, 1851, and became the law of the congregation. He felt that something must be done to counteract sectarian influence and restore order and peace in his own church, for his members had imbibed some of the fanatical notions, and used some of the high pressure measures that were in vogue in the community. Accordingly, at

his recommendation, certain rules and regulations were adopted by the church council, according to which all the prayer meetings in the congregation were to be conducted. A leader was appointed by the council and he was instructed how to conduct the services, and was strictly enjoined to hold Lutheran and not mixed prayer meetings, and was required to "conduct all things decently and in order." He was not to allow loud and indiscriminate amens, clapping of hands and shouting in the prayer meeting. This is evidence as to what the state of religion was in Saltlick township when Rev. Focht became pastor of Good Hope church. He did faithful work and added a number of members to the congregation, so that at the end of his pastorate of three years it numbered 68.

Rev. Wm. H. Wynn became pastor of the Donegal parish after Rev. Focht resigned, and served this congregation for two years, but he has left no records of his ministerial acts.

In 1859 Rev. George Gaumer became pastor and served for a period of 12 years. He held his first communion service May 30th, in which 25 persons participated. It is always a pleasure to follow the records of this dear brother, who is now gone to his reward; they are always legible and reliable. He ministered to this congregation all these years in all earnestness and fidelity. During his pastorate he baptized 28 children and added a number of adults to the membership of the congregation. The highest number present at any one communion service was 40, and the membership, when he resigned, was reported as 45. In April, 1868, he resigned this parish and accepted a call to Medina, Ohio.

During the year 1868, Rev. J. S. Fink of Manor, Pa., served this congregation. He regularly preached the word and administered the holy communion twice.

In 1869 Rev. John Welfley was called and became pastor of this parish. Twenty persons attended the Holy Communion on the first occasion of its celebration by him, in May, 1869. His ministry covered a period of six years, during which he faithfully performed the duties of a Christian pastor. He baptized 11 children and added a few members by the rite of confirmation,

and at the time of his resignation the membership was about the same it was when he took charge. He resigned in 1875 and accepted a call from a congregation in Ohio.

In the summer of 1876 Rev. David Earhart became the successor of Rev. Welfley and was pastor for seven years. In 1879 he began to discuss with the people the need of a new church edifice, as the old log church was no longer fit for use, but it took several years to get the people into a proper frame of mind for the building of a new church. The congregation had been living at a poor, dying rate for so many years that they did not think it worth while to attempt the building of a new church, but Father Earhart finally got them aroused and they resolved to build. A building committee was accordingly appointed, consisting of Rev. David Earhart, George Dumbauld, Ira Immel and L. C. Miller.

The old property was sold, as we noted already, and a site for a church was donated by Mr. S. H. Sparks at Indian Head, half a mile south of the old church. Subscriptions were solicited by Father Earhart; the contract was let by the committee, and on the 24th of June, 1882, the corner stone was laid by the pastor with appropriate services. The church was completed during the year 1882, but was not dedicated until May 20, 1883, Rev. W. A. C. Muller assisting the pastor on this interesting occasion. It is a plain frame building, 32x48 feet, substantially built and plainly and neatly furnished—costing about \$1,400.

The congregation is no longer "union," but is now entirely Lutheran. The old church, it will be remembered, was a union church, and the congregation was union until 1851, when the English constitution was adopted under Rev. Focht, as already noted. The last Reformed minister who served this congregation was the Rev. Father Voight of Mt. Pleasant, who resigned about 1863 on account of age and failing health.

The Reformed interest gradually died out and it required heroic efforts on the part of our pastors, and a few faithful members to preserve our Lutheran organization in the presence of the

stormy sectarian influence that was brought to bear on our people, especially the children and young people.

In 1883 Rev. David Earhart resigned and accepted a call to Crooked Creek parish. After his resignation there was a vacancy in the pastorate. It was supplied during this long period by Rev. J. P. Hentz and several students from Mt. Airy seminary, Philadelphia.

In the spring of 1885 Rev. R. G. Rosenbaum, of the West Virginia Synod, accepted a call to this parish. He served Good Hope church in connection with the other congregations of the parish for more than two years. He resigned in 1887. In the spring of 1888 Rev. Samuel Stouffer of Somerset county, accepted a call and became the successor of Rev. Rosenbaum. At the first communion service held by him in this church there were 27 persons present, and at the next communion 37 participated. He ministered to this church for about six years, when he accepted a call to Jacob's church, Fayette county, Pa. Rev. J. H. Kline succeeded him and continued to labor for one year when his health failed and he was compelled to give up the ministry. In 1895 Rev. J. A. Boord was called to become pastor, and served this congregation a little over two years. He served Good Hope faithfully in connection with the rest of the congregations of the parish. He resigned January 1st, 1898, to accept a call to Nova Scotia and Rev. D. W. Michael became his successor. He took charge of this church in February, 1898, and served for three years. January, 1901, he accepted a call to Duluth, Minn. He has reported four infant baptisms and eighteen additions to the communicant membership, and a loss of three by death, leaving the present membership 50.

On the 11th of August, 1901, Rev. J. Osgood Glenn of Mt. Airy Seminary, Philadelphia, was elected pastor. He accepted and entered on his work at once, and is now the pastor of Donegal parish, and is heartily commended by us to Good Hope congregation.

The following are the names of the present church council. Jacob Immel, J. M. Snyder, and J. A. Dumbauld; Rev. Joseph O. Glenn, pastor and ex-officio chairman of council.

The following is the list of pastors :—Rev. John M. Steck, 1792-1797; Rev. F. H. Lange, 1797-1814; Revs. J. Rebenard, and M. J. Steck, 1814-1826; Rev. Jonas Mechling, 1826-1848; Rev. J. J. Sutter, 1848-1849; Rev. J. R. Focht, 1850-1853; Rev. Wm. H. Wynn, 1854-1856; Rev. George Gaumer, 1856-1868; Rev. J. S. Fink, supply 1868-1869; Rev. John Welfley, 1869-1875; Rev. David Earhart' 1876-1882; Rev. J. P. Hentz, 1883-1884; Rev. Mayne, 1884-1885; Rev. R. G. Rosenbaum, 1885-1888; Rev. Samuel Stouffer, 1888-1894; Rev. J. H. Kline, 1894-1895; Rev. J. A. Boord, 1895-1898; Rev. D. W. Michael, 1898-1901; Rev. Joseph Osgood Glenn, 1901 to the present time.

X. MOUNT ZION EVANGELICAL LUTHERAN CHURCH, DONEGAL TOWNSHIP, WESTMORELAND CO., PA.

This church appears to have been organized soon after Good Hope church. Its baptismal record dates back to 1792, only four years later than the earliest record of that church.

The first communion service, of which we have any record, was held in "Back Creek Church," on the 23rd of June, 1795, in which members of both these congregations united. This is positive evidence that this congregation then existed. It was then known as the "Four Mile Run Church." It was called by that name no doubt because the people of the Four Mile Run settlement made up much of its membership, or, perhaps, because the church was built at the head waters of Four Mile Run creek. A brief notice of this settlement will show whence these people came, and how they suffered after they had settled here.

The Ligonier Valley settlements were among the first in the county. Brandt's, in the lower end of the valley, near Ligonier which is referred to in the history of the Ligonier congregation, is quite old, and the Four Mile Run settlement in Donegal township is about as old. Quite interesting, as well as touch-

ing, reminiscences, are recalled in studying the history and development of this country.

The early settlements were generally along the military road and near forts. The Harmans, Hays, Palmers, Barrons, Barkleys Williamses and others, are among the prominent names of this community. They settled in this Valley from 1767 to 1777. The first settler was Andrew Harman, who came from Germany. He was here almost alone for several years. It is said that there were times when he would not see a white person for a whole year except his own family. He got along very well with the natives for some time, but during one of those Indian raids which were not unfrequent in those early times, he was killed, with several others, near Fort Williams, the principal fort on Four Mile Run, situated about two miles east of Donegal. Not long after his death two of his sons, the oldest only 14 years old, were carried way to Canada by a band of Indians. The younger brother died in a few months, but Andrew, the elder, lived through it all. He was set free after several years, or rather, was sold for a bottle of rum to an Englishman, who set him free. He returned home to the great joy of his mother. He used to tell of his checkered experience among the Indians. Another boy whose name was Jacob Nicely, son of Adam Nicely, was also carried away; but he never returned. He soon fell into the ways of Indian life and preferred to stay with the natives. Robert Campbell and Charles Clifford, who were held for a time by the Indians, made their escape and returned. The people of Four Mile Run used to point to a historic wall, not far from Fort Williams, which was quite a curiosity in those early days, the traces of which are not yet entirely obliterated.

This community was German, and largely Lutheran, with a few Reformed people. A congregation was organized in this community, and a church built near the head waters of Four Mile Run creek on the McElvain farm, a short distance east of Donegal. It was built of hewn logs, near the close of the nineteenth century. It was a two story church, built after the pattern of the churches of that time, with a gallery and a high



GEO. J. DIENER



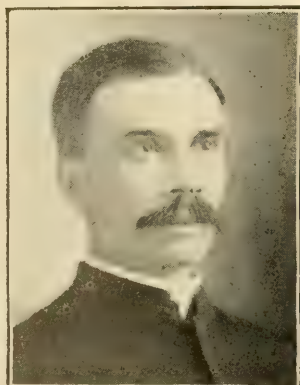
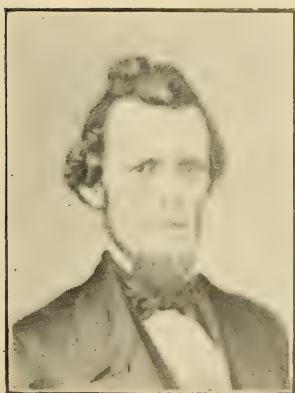
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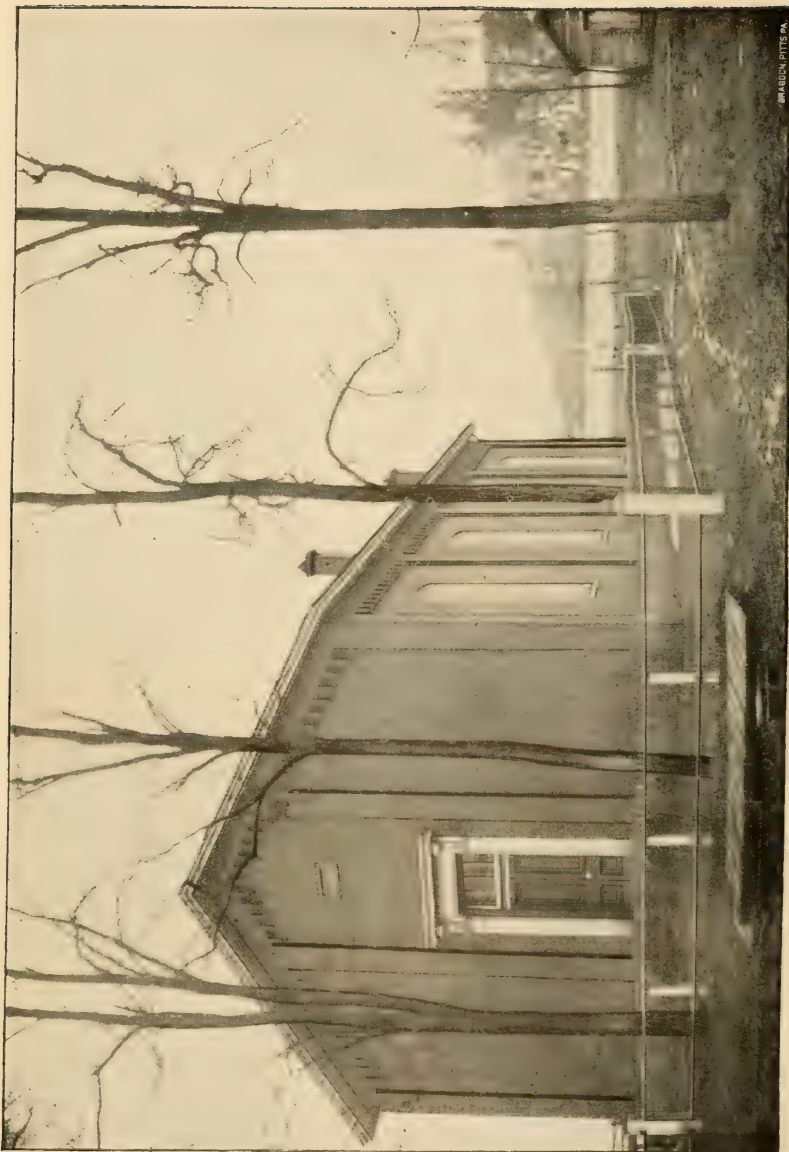
GEO. E. TITZEL



JOSEPH O. GLENN



Joseph O. Glenn
J. O. Glenn



BRADDOCK, PITTS, PA.

SEANOR'S (ST. PAUL'S) CHURCH



NEW STANTON PARSONAGE.



HAROLD'S CHURCH (OLD)



HARROLD'S CHURCH (NEW)

pulpit, and was very plain in all its appointments. It had grown to be a very old church before it was replaced by a new one, in 1837. Here the fathers of our church worshipped for many years. But they did not wait until they could build a church before they began to worship God. They worshipped in private houses and in barns as well as in forts and block houses. As long as they were without a minister they would choose one of their number to conduct the services. As soon as a minister could be secured they met together and resolved to organize themselves into a Christian congregation. Beyond electing officers and choosing a minister they gave themselves no special concern about a constitution or charter. We have called this a provisional organization. This is the way we think the fathers did, and this may be the reason that we find no constitutions nor history of the organization of those early churches.

Revs. J. M. Steck and John Stouch were bishops in those primitive times in Westmoreland and Fayette counties and adjacent parts, who gave direction and had general oversight of the work. They did much work themselves, for they were incessant in their labors, but they also gave direction to the work of others.

Rev. Lange, who was pastor of the Good Hope church, also served the Four Mile Run church, as Mt. Zion was then called, and Rev. Giesse preached for the Reformed people. Rev. Lange served these churches for about 16 years, from 1797 to 1813. The Reformed congregation had two ministers during this period, namely, Revs. Reiche and Giesse.

During the years between 1814 and 1826 these congregations were under the oversight of Rev. J. M. Steck, and were supplied with as much regularity as circumstances permitted, but suffered much from vacancies. The ministers of Jacob's Church, Fayette county, rendered some assistance, as we have found the name, Rebenard, and others in the records of these churches. These were all missionaries and traveled many miles to reach these settlements. We know some traveled hundreds of miles every month.

The people in the Valley had to pass through the same trials, meet the same dangers and bear the same burdens that were the common lot of our early settlers elsewhere. They passed through a series of Indian wars, for it will not be forgotten how the natives loved the Valley and the Laurel Hill, for it was good hunting ground and they claved to it. We have heard marvelous Indian stories from some of the citizens of Ligonier Valley and Laurel Hill.

The War of Independence and the War of 1812 imposed new and heavy burdens upon them, and they did not even escape from the disturbance that the Whisky Insurrection made in Western Pennsylvania. In these years which tried their ability to do, as well as their capacity to suffer, civilization advanced slowly and the church made little progress.

When Rev. Jonas Mechling took charge of this congregation, in 1826, he found only a small membership. At the first celebration of the Holy Communion, which was held on the 29th of January, 1825, only 21 persons were present. During that year 37 members were added by the rite of confirmation. He ministered regularly in word and sacrament, preaching the former every four weeks and administering the latter twice a year, and performed many other ordinary ministerial acts.

He held catechetical instruction and had confirmation every two years. We are of the opinion that those early ministers did more through catechising of the young than is done now or can be done under present existing circumstances. They were good catechists. We shall never forget how faithfully Father Mechling instructed his catechetical classes. He had the whole matter, so to speak, at his tongue's end and at his finger tips.

He could quote or point to any Scripture passage that was called for as a proof text, and the enthusiasm and earnestness which he manifested, inspired the class, in a large measure, with the same spirit. The people in that day laid more stress on the instructions given and the lessons learned in the catechetical class than they do now. It would be simply impossible to hold our young people for the length of time that those early fathers held their classes. In these times we want every thing abbreviated.

We want short sermons, short prayers, short lectures, short services and, in some cases, it is short teaching and short religion too. Rev. Mechling faithfully continued his work year by year according to plan indicated, and the work of the Lord was prospered in his hands. He added many to the church of such as were in a condition to be saved. When the congregation had increased in membership and means there was a strong desire on the part of not a few of the leading members for better church accommodations. This idea soon took deep root, and early in 1837, it was unanimously resolved to build.

Adam Byerly, a faithful member of the congregation, donated a lot of ground on the hill above the town of Donegal as a site for a church, which gift was thankfully accepted. It will be remembered that the old church stood one mile east of Donegal on the McElvain farm. It was decided to build the new church in the town, on the lot kindly donated by Mr. Byerly. Peter Gay, Esq., Jacob Milhoff and Adam Palmer were appointed a building committee. Subscriptions were solicited, the plan of a church secured and adopted, and contracts were let for its erection. The work was carried forward as fast as circumstances permitted. The corner stone was laid in mid-summer and the church was completed by fall, and was solemnly consecrated to the worship of God by the pastors Mechling and Voight.

The church was a plain brick building 44x50 feet in size. It was substantially built, but very plainly finished and very modestly furnished. It served the congregation very well for many years. A new interest was awakened and encouraging progress made in the congregation after the opening of the new church, but there was one drawback, which developed a little later. The older members held on too long to the German language to the hindrance of the growth of the congregation.

As elsewhere noted, in 1848 Rev. Jonas Mechling became pastor of the Greensburg parish and resigned the churches in the Valley. During his pastorate of 22 years he preached over 400 sermons, blessed 404 children in holy baptism, consecrated 218 persons to full communion in the church by the laying on of hands and prayer in confirmation.

In 1848 Rev. J. J. Suter became his successor, but resigned at the end of the first year, because he could not meet the wants of the field in its increasing need for English services.

Rev. Wm. Uhl of Somerset, Pa., was the temporary pastor of this congregation for one year. He held regular service on every alternate Sunday, and two communion services during the year. He baptized 14 children, instructed and confirmed 15 young persons, among whom was one who became a minister.

In the spring of 1850 Rev. Joseph R. Focht of the Allegheny Synod, became pastor of the churches of the Ligonier Valley, which were now constituted a parish. He entered on his work with enthusiasm and earnestness and pursued it with fidelity. He conducted service here on every alternate Sunday and attended to all ministerial duties.

In 1851 he prepared an English constitution, which was considered and adopted, in which the name of Mount Zion Evangelical Lutheran church was given to this congregation, and a new mode of administration was inaugurated. He continued his pastoral labors till September, 1853, when he resigned and accepted a call to a church in the Maryland Synod, and a vacancy for several months ensued.

In January, 1854, Rev. W. H. Wynn, of the Theological Seminary, Springfield, O., received ad interim license from the President of the Pittsburg Synod, and on the 1st of February he accepted a call from the Donegal parish and served it for two years. He rendered faithful and acceptable service, but in February, 1856, he resigned to accept a call to a church in a Western Synod.

In the spring of 1856 Rev. Geo. Gaumer of the English Synod of Ohio, accepted a call from the Donegal parish and was installed in the summer of the same year. On the 1st of September he held his first communion service in which 83 persons participated. He conducted services in this church on every alternate Sunday and ministered regularly and faithfully to these people for a period of twelve years. The membership of the congregation gradually increased year by year, so that in the later years of his pastorate over 140 persons were present at commun-

ion services. He has given the following parochial report during his ministry here: He baptized 178 children, confirmed over 100 adults and the communicant membership was 212 at the close of his pastorate. During this time, not a few of the fathers and mothers fell asleep, whose bodies he laid away to await the resurrection on the great day.

In the spring of 1868 he was called to a parish in Medina county, Ohio, and Rev. J. S. Fink of Manor, Pa., supplied the Donegal parish for one year. Rev. John Welfley, of Maysille and Boiling Springs parish in Armstrong county, was called in December, 1868, accepted the call on the 1st of January, 1869 and on the 20th of May he was installed by Rev. H. W. Roth, of Pittsburg. He served this congregation faithfully for six years, and in the same order as his predecessor had done, preaching the word on every alternate Sunday, and conducting communion services twice a year. He was a conscientious pastor, who performed all necessary ministerial acts and pastoral duties with fidelity. During his pastorate the parsonage was built, which was a very praiseworthy undertaking, and the lot on the west side of it, which was owned by Rev. Gaumer, was purchased for the use of the congregation.

On the 1st of May, 1875, pastor Welfley resigned the Donegal parish, and accepted a call from the Bowerston parish, in Ohio. After his resignation the parish was vacant more than a year. In July, 1876, Rev. David Earhart became pastor. He held communion service in this congregation on the 28th of September in which 88 persons participated. He began work in earnest endeavoring first to gather the scattered sheep that had strayed away during the long vacancy, and then to do some aggressive work.

Early in 1877 he prepared and presented to the congregation a plan for repairing and remodeling the old church, which was adopted, and the work was begun at once. It was thoroughly repaired, and, in a measure, modernized. The roof, the ceiling and windows were made gothic; and the interior was renewed and made more convenient and comfortable, as well as more

churchly. A bell was placed in the cupola and the auditorium was handsomely finished. The whole cost of these improvements was about \$1,200, which, through the energy of Rev. Earhart, was fully provided for. The church was rededicated on the 4th of November, 1877, with appropriate services, under the name of Mount Zion Evangelical Lutheran Church of Donega'.

The constitution which Rev. Focht had prepared was somewhat amended and readopted. Rev. Earhart showed the same activity in other parts of the parish that he manifested here. He organized a new congregation and built two new churches. He continued his ministry in this parish till July 1882, when he resigned to accept a call from the Crooked Greek parish, in Armstrong county. He reported 44 infant baptisms, large additions by confirmation and letters of transfer, and a communicant membership, at the close of his pastorate, of 209.

A long vacancy followed his resignation, during which the congregation was supplied by several ministers, and also by students from the Seminary at Philadelphia. In the spring of 1885 Rev. R. G. Rosenbaum, of the West Virginia Synod, was called and entered at once on his duties, and served for three years. He held his first communion service in this church on the 14th of June. He was assisted by Rev. A. H. Waters, who also installed him at that time. Rev. Rosenbaum did good work in this parish, and his successes were highly appreciated, but his pastorate was too short to do effective work in the permanent upbuilding of this congregation.

In July 1888 he resigned and accepted a call from the Crooked Creek parish and took charge of that new field on the 1st of August. He has made the following report of ministerial acts: 25 baptisms, 48 confirmations and 8 additions by letters of transfer, and at the close of his pastorate there was a communicant membership of 178. Soon after his resignation Rev. Samuel Stouffer, of the Allegheny Synod, became his successor. At the first communion service held by him, on the 24th of November, 65 persons communed. At the next communion in May 1889 111 were present. Rev. Stouffer pursued his work in the same order that his predecessor had done, conducting services in this

church on every alternate Sunday, serving the other three churches of the parish as had been customary.

He served this congregation faithfully, and with a fair measure of success, till April 1894, when he resigned to accept a call from Jacob's church, Fayette county. He has reported 22 infant baptism, 27 additions by the rite of confirmation and 10 by letters of transfer.

Rev. J. H. Kline became Rev. Stouffer's successor on the first of June 1894, and labored here for one year, when he was compelled to resign on account of failing health and retired from the ministry.

On the 17th of November, 1895, Rev. J. A. Boord, of Fayette county, accepted a call to the Donegal parish and was installed on the 26th of April, 1896. by Rev. T. B. Roth, D. D. He did a good work in this congregation, in the building of a new church, as well as in the upbuilding of the congregation. He did not add many new members, but he awakened a new life in the old members, and so revived the old congregation that they were willing to undertake the building of a new church. Soon after he was installed a beginning was made to build a new church. A plan was prepared by Mr. George Winkler, and subscriptions were solicited.

The following named persons were appointed as a building committee: Martin J. Winkler, B. F. Schaffer and F. N. Barron. The contract for the building of the church was let to Henry Yothers and Samuel Nichols in the spring of 1896, and on the first Sunday after Trinity the corner stone was laid with appropriate services. Rev. A. H. Bartholomew assisted the pastor at these services.

The church was finished in the autumn of 1897, and on the 18th of October it was set apart to the worship of God, with joyous and impressive services. Revs. J. C. Kunzmann and Philip Doerr assisted the pastor, Rev. J. A. Boord, on this occasion. Rev. Kunzmann preached the dedication sermon and Rev. Doerr assisted in the act of consecration. The church is a handsome brick building, gothic in the style of its architecture, cruciform in design, and is 40x59 feet in size, with a tower

at the northwest corner 70 feet high. It is built on the old site, neatly finished and well furnished. The entire cost of the building, including furniture, was upward of \$3,500.

The building of this church reflects great credit on all who took part in it. The pastor and building committee are to be congratulated on the successful manner in which it has been built. It also was the commencement of an important epoch in the history of this congregation, for from this time it took a new departure. The salary of the pastor has been increased and the contributions to general benevolence more than doubled. Rev. Boord resigned the Donegal parish January 1, 1888, to accept a call from Bridgewater, Nova Scotia. At the close of his pastorate of two years and two months he reported the following data: 6 infant baptisms, 15 persons added to the communicant membership, and a total membership of 209.

After his resignation Rev. D. W. Michael was unanimously elected, and took charge on the 1st of February, 1898. He was installed by Rev. F. W. E. Peschau, D. D., of Greensburg, on the 15th of November. He served this congregation in a most acceptable manner for three years, and greatly strengthened it. He conducted services regularly in this church on every Sunday, and in the other two churches on every alternate Sunday. In 1899 the parish increased his salary one hundred dollars, and in 1900 the parsonage was repaired at considerable cost.

Last winter (1900) when the call came to him from the Home Mission committee to take charge of a mission an additional hundred dollars was added to his salary, for the people were unwilling to let him go, but, having received a most urgent call from the Home Mission Board, after mature and prayerful deliberation, he accepted the same and resigned this parish on the 1st of February, against the earnest protest of the people. He moved to Duluth, Minn., in the latter part of the same month and began work in his new field on the 1st of March.

The church records show that the following ministerial acts were performed by Rev. Michael during his pastorate in this congregation: 34 infant baptisms, 40 confirmations, 8 restorations, 6 additions by letters of transfer, 5 dismissals and 7 deaths of

members of the congregation and the present membership 255.

On the 2nd of August, 1901, Rev. Joseph Osgood Glenn, a recent graduate of Mt. Airy Seminary, Philadelphia, was elected as the successor of Rev. D. W. Michael. He accepted the call and entered on his pastoral work immediately. He was installed on the 17th of November by Rev. Jesse Dunn, of Pleasant Unity. This congregation is now about 109 years old and has had 18 pastors, including the present one. It is now occupying the third church building. In the first two the Reformed people owned a small interest. Their membership was always small and did not increase, as they really had no distinct or effective organization. Having little hope of building up or maintaining a congregation their material was gradually absorbed by the Lutheran congregation, and the Reformed interest died out. There would be a long list of ministerial acts if all could be reported.

There is a record of 1125 baptisms, 831 confirmations and hundreds have been received otherwise, and hundreds have been gathered to their fathers, whose bodies have been laid away in God's acre with the benediction of the church and her ministry.

There have been hindrances to the growth of this congregation. At one time it was the lack of English services. We do not say that the Germans had too much service for those who needed German, but the English speaking people had far too little. In later years the short pastorates and the long vacancies have been a great hindrance. Changes would not always be so damaging, if the vacancy were promptly filled, but the long interval, that often follows, scatters more than the next pastor can gather in the same time. Other things being equal, the long pastorates bring the best results, and are greatly to be preferred by pastor and people.

There has been a Sunday School here as long as we can remember, and is now organized according to the new system of Graded Lessons. There are now 68 scholars and 8 teachers and the several officers, superintendent, secretary, librarian and treasurer. A Luther League was organized in Mt. Zion Church on the 24th of April, 1898, which has held regular meetings, and now

number 37 members. Martin J. Winkler is president. We look for much good to come to the young, and to the church, from this arm of Christian service.

The members of the present church council are: Rev. Joseph Osgood Glenn, pastor and exofficio president; J. P. Hellein, Alexander Crawford, John B. Gerhart and William Keyser, elders; C. H. Bruner, J. D. Gerhart, Aaron Yothers and Reuben Freeman, deacons: Martin J. Winkler, J. H. Lohr and F. H. Barron, trustees:

The following is the list of pastors:—Rev. John M. Steck, till 1797; Rev. F. H. Lange, 1797-1814; Revs. J. Rebenard, and M. J. Steck, 1814-1826; Rev. Jonas Mechling, 1826-1848 Rev. J. J. Sutter, 1848-1849; Rev. Wm. Uhl, 1849-1850; Rev. J. R. Focht, 1850-1853; Rev. Wm. H. Wynn, 1854-1856; Rev. George Gaumer, 1856-1868; Rev. J. S. Fink, supply one year, Rev. John Welfley, 1869-1875; Rev. David Earhart, 1876-1882; Rev. J. P. Hentz and others, 1882-1885; Rev. R. G. Rosenbaum, 1885-1888; Rev. Samuel Stouffer, 1888-1894; Rev. J. H. Kline, 1894-1895; Rev. J. A. Boord, 1895-1898; Rev. D. W. Michael, 1898-1901; Rev. Joseph Osgood Glenn, 1901 to the present time.

XI. ST. JAMES EVANGELICAL LUTHERAN CHURCH, LIGONIER, WESTMORELAND COUNTY, PA.

Ligonier is a historic name, which has been given to the whole Valley lying between Laurel Hill and Chestnut Ridge, reaching from the Conamaugh in Westmoreland, to the Youghiogheny, in Fayette county, a valley 60 miles long and from 7 to 14 miles wide. It has many beautiful streams and many fine springs of living water. Its timber was originally of the largest and best, but is now mostly destroyed by the woodman's axe. It was one of the most famous hunting grounds for the natives in Pennsylvania, and bears many marks of its former inhabitants. There are Indian mounds, marks of Indian forts, not to mention the countless arrows and smaller relics to be found.

Fort Ligonier was built in 1758, under the direction of Col. Boquet, who named it in honor of Sir John Ligonier of the English army under whom he had served. It was the first stopping place in what is now Westmoreland county. Forts were then built of split logs, about 6 to 8 inches thick and about 12 feet long, set upright, closely joined together and securely fastened on the inside to timber and thus formed a solid breast work often called a stockade. They were entered by strong doors swinging on iron hinges. A fort was always furnished with arms and manned with a small company of soldiers. Cabins were built inside the fort and a place provided for provisions. The location of Fort Ligonier is distinctly marked and pointed out to this day, and its name is famous in history.

A block house was a large log building, of heavy hewn logs notched so as to make a solid close wall, about 12 feet high for the first story and upon this a second story was built about 6 feet high, projecting four feet over the lower story. In this upper story were holes through which to shoot. Block houses were built in communities remote from forts, into which the people might take refuge when sudden attacks were made. They were temporary forts. There were several block houses in the Valley.

The Brandt settlement, where the first church was built, was a German settlement, and quite as old as the Four Mile Run settlement, of which mention has been made, but the exact date of this settlement is not a matter of record. The Brandts, Hufnagles, Detars, Kelzes, Markers, and Matthews, were among the early settlers. These were followed by the Keffers, the Ambroses, the Kuhns and others.

Here, like elsewhere, a congregation was started as soon as the people were settled in their simple plain homes, and a church was built. Like all the first churches, it was a rude log building with logs for seats and split logs for a floor, and it was simple and primitive in all its appointments. It had only one window at the first and the pulpit was in one corner. The writer had the privilege once in his youth of seeing that church and attending services there. This old log church stood till 1852, when

a new brick church was built in the town of Ligonier, and the congregation was moved to that place.

During the time that the congregation worshipped in the old church the growth was slow. It could not well be otherwise. The people had to endure all the trials and privations that were the common lot of those early pioneers. They had to clear off the forest, tame the soil, and provide homes for themselves and their dependants, as well as to protect themselves against the attacks of the wild beasts of the mountains, and the wild men of the Valley.

We know from history, as well as from tradition, that this Valley was a favorite resort for the Indians. Streams and places have been called for them. From early youth we remember hearing the stories told by the old inhabitants about the trials they endured and the dangers they had to meet, as well as the awful crimes committed by the wicked savages. They lived in daily fear and were always on the lookout for danger. Therefore they always carried their guns with them, wherever they went, to the field or to church.

This had become such a fixed habit with the men of that day, that it was continued even after there was no urgent necessity. A story is told of one of the members of Brandt's Church that he went to church on a Sunday with his gun on his shoulder, as usual, and on his way he met a bear. He leveled his rifle at bruin but the beast climbed a tree, a shot was fired at him, and another, and though severely wounded he did not come down. The man climbed the tree to bring him down, and after quite a struggle they both came down together in each others embrace, and it was with no little effort that the man killed the bear and saved his own life. It goes without saying that our man Brandt was not in time for service that Sunday morning.

When the Indian troubles were in a great measure settled, then came the War of Independence, which laid heavy burdens upon the people. Not a few even of the members of the church were called to do military duty which imposed additional care upon those who remained at home.

Then when this trouble was over there came the disturbance

called the Whisky Insurrection caused by the "excise tax" law, which the people considered an unjust discrimination against them. This not only caused a great excitement, but paralyzed business, seriously affected the peace of the community, and greatly hindered the work of the church.

When the people had recovered from the drain and demand made upon them by all these successive wars and civil disturbances, then came the second war with England, which imposed new burdens and called many of the strong and active men from their homes and needful occupations to the field of strife, and the battles of the Revolution were practically fought over again.

Under these circumstances there could indeed not be rapid growth in the church. The wonder is that it made any progress, or that it even existed at all. The fact that the church was maintained and made some progress, proves that the fathers felt a deep interest in it, and loved the worship of God. They felt that they needed the means of grace which the church offers, and that its power and influence were indispensable to them. How many are living to-day who have no such feeling, and have no sense of the need of the power of divine grace, but boast that they do not have to go to church. We commend the piety and fidelity of those early fathers to the children and youth of this generation.

It is a matter of regret that so few written records of the early history of this congregation have been preserved and handed down to us, but we think that we are asserting the truth when we say that there was a provisional organization here for several years before it was made permanent, just as there was at Good Hope and Four Mile Run, that the same conditions obtained here that were found there, that the same missionaries who ministered to those people, also served the people at Brandt's, and that Rev. John M. Steck, of Greensburg, and Rev. John Stouch of Fayette county, who fully organized the Good Hope and Four Mile Run churches between the years of 1893 and 1795, also established this church more firmly and gave it a complete organization. These two patriarchs of our church in Western Pennsylvania co-operated in the work of organizing congregations, and in caring for the needs of our church in Ligonier Valley. Rev.

Steck had general control, but Rev. Stouch and other ministers of Fayette county, assisted in supplying the congregations in this valley.

There have been in all, so far as we know, fourteen pastors in this congregation, not counting several who served as supplies. The first regular pastor was Rev. John M. Steck, who properly organized the congregation and had charge of it till 1820, when Rev. Jonas Mechling relieved him. He served the congregation during its primitive period when every thing was in a crude state when the people were poor, and many burdens were upon them.

Both pastor and people had to exercise great self denial and endure many trials and privations. He had the care and responsibility of providing for the needs of this church, though a few other ministers rendered some assistance. We have no record of Father Steck's work, but we can imagine what a long list of ministerial acts his work, during these 25 years, would make. How many services he conducted how many children he baptized; how many young people he confirmed, and how many anxious souls he comforted, and for how many he performed the last solemn rites. In 1820 he resigned, and installed Rev. Jonas Mechling as his successor, who had been a student and a parishioner under him in the Greensburg congregation. Rev. Mechling had just been licensed to preach and therefore was only beginning his ministry here in connection with a few other points. He faithfully ministered to this congregation in word and sacrament, and his services were also appreciated by the people. He held only one service a month, as was the custom at that time, and gave catechetical instruction and had confirmation once in two or three years. There was a new interest awakened under his ministry and souls were added to the church of such as were in condition to be saved. Mr. Mechling was a conscientious and earnest man and a faithful minister; but as he conducted his services nearly all in the German language, this was a serious drawback to the success of his work, especially in the closing years of his pastorate, as the people were being rapidly anglicized. The fault was not that the people had too much

German for those who needed German, but that there was no English for those who needed English services.

As to his work we cannot give definite figures, as no record has been handed down to us, but we know that the people have borne testimony to his fidelity and worth as a man, and as a minister. In 1848, when on the death of Rev. Michael J. Steck, he was called to become his successor in the Greensburg parish, he resigned.

Donegal, Back Creek and Brandt's Church were then constituted a parish, and called Rev. J. J. Sutter as their pastor, who served the congregation only one year, when he resigned. There was a vacancy of one year after this resignation.

In 1850 Rev. Joseph R. Focht was called and became pastor of the Ligonier Valley parish. He took up the work with earnestness and enthusiasm, and began a new era in this congregation by introducing English services and changing the location of the church from Brandts to Ligonier. He conducted most of the services in English, and encouraged the building of a new church in the town of Ligonier. At his advice, a suitable church lot was purchased, 100x198 feet, from Mr. Jacob Lowry for \$50. on which a new church was built, which was dedicated on the 12th of November, 1851. It was a plain brick church, 40x60 feet, costing about \$2,800.

The Reformed had a small interest in this new church the same as they had in the old church at Brandts. Rev. Focht reorganized this congregation in 1851 as a German-English congregation, with a new constitution and charter under the title of St. James Evangelical Lutheran Church, of Ligonier. After its new beginning in the town it grew rapidly. In 1851 37 persons were added to the communicant membership by confirmation and others were added by the right hand of fellowship. Rev. Focht did a good work during his pastorate of three years. The congregation was largely increased in numbers and much encouraged. He has recently been gathered to his fathers in the 80th year of his age.

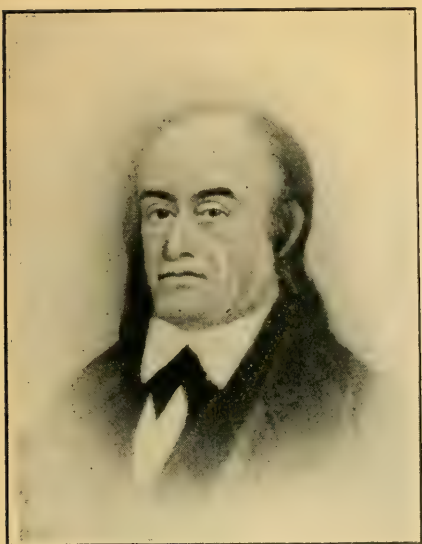
He was succeeded, in 1854, by Rev. W. H. Wynn, now Professor W. H. Wynn, D. D., of Iowa College, who was pastor

of this parish for two years. He was an energetic young man, whose services were well received, and he would have been successful in this parish, but was called to another field before he had time to do much for the permanent upbuilding of the congregation. In 1857 Rev. I. O. P. Baker, just from the Seminary at Columbus, Ohio, and a young man of our own county, was called as the successor of Rev. Wynn, who served this congregation about two years. His services were very acceptable to both the German and English speaking members, for he ministered to them satisfactorily in both languages; but his ministry was too short to do much in the development of the resources of the congregation. As elsewhere noted, it pleased the Master to call him away on the very threshold of a life of usefulness.

Rev. G. W. Mechling, who was a student of Columbus University, another a young man of this community, succeeded Rev. Baker in 1859. As a son of the esteemed former pastor, he was received with enthusiasm and at once had the fullest confidence and warmest affections of the people. He was faithful in his work, and diligent in looking after the Lutheran people and others who had no church connections. He conducted services regularly in Ligonier every two weeks, and at other points in the community where there were people who needed religious services.

Though he lived a long distance from Ligonier he never neglected a pastoral duty. His conduct was especially commended during the time of a severe epidemic, when he proved his courage and fidelity by looking after the needs of the afflicted families. During his pastorate the congregation not only increased in membership, but also became more pronounced in its Lutheranism. He gathered many young people into the congregation and greatly strengthened it, and the Reformed congregation from this time on practically ceased to exist as a living organization. In 1865 Rev. Dr. Mechling accepted a call to St. Peter's Church, Lancaster Ohio, where he has been pastor ever since.

Rev. Professor Daniel Worley succeeded Rev. Mechling in 1865, and was pastor of this church for one year, during which time he rendered very acceptable service to the people. In July, 1866, Rev. J. H. Smith, of Ohio, was called as successor of



JOHN STAUCH.



E. L. BAKER



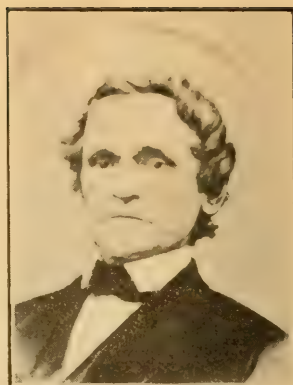
C. H. HEMSATH



S. K. HERBSTER



D. EARHART



JONAS MECHLING



C. D. FLERY



L. O. P. BAKER



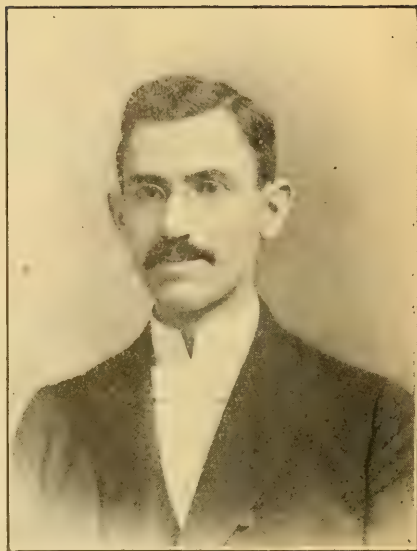
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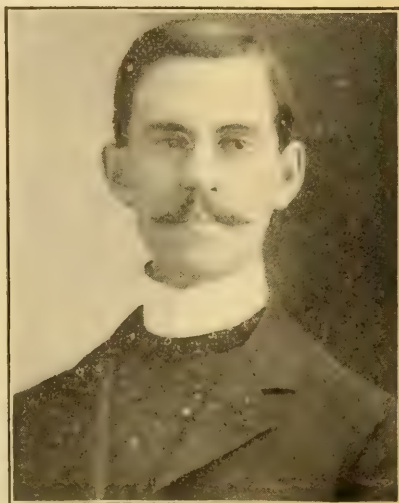
D. W. MICHAEL



G. G. RUFF



L. O. HAMMER



L. O. PEARCH



PHILIP DOERR



G. A. BRIEGEL



W. O. WILSON



A. H. BARTHOLOMEW



J. H. RITTER



E. L. REED

Rev. Professor Worley and became pastor and continued to serve this congregation till October, 1874, 8 years and 3 months.

In 1897 a house and 3 acres of land was purchased by the parish for the pastor's use and an addition was built to the house to meet the needs of the pastor's family. The church was also repaired during the pastorate of Rev. Smith. It was painted, papered and carpeted, the pulpit platform and other improvements were made, and an organ was purchased. Thus the church was made more comfortable and attractive, and important aid rendered to the music of the congregation; but in the fall of 1874 Rev. Smith received a flattering call from a church in Ohio, which he accepted, and Ligonier parish became vacant. It was not supplied with a pastor till March, 1875, when Rev. A. D. Potts was called as Rev. Smith's successor. He was also a son of our own county and had just finished his course in the Theological Seminary, Philadelphia. He became pastor immediately after his ordination. This was his maiden parish and his services were highly appreciated by the people. His ministry here was very short, being less than one year, but it was earnest, active and successful. He baptized 23 infants; received 26 into the membership of the church by the rite of confirmation, 13 by letters of transfer, making 39 additions; he solemnized five marriages, and conducted a number of funerals. To the great regret of his people he was compelled to resign on the 1st of February, 1876, on account of a serious illness that came suddenly upon him.

In March, 1877, Rev. H. L. McMurry, also a student of the Philadelphia Theological Seminary, was called and became the successor of Rev. Potts. He entered on his pastorate immediately after his ordination. He is also a son of Westmoreland county, and like Mechling, Potts and Baker, began his ministry in the Ligonier parish. As the parish was large he had to travel many miles to do the work, but was ever earnest, faithful and willing to do his duty. Quite a number of additions were made to the membership during his pastorate. The church was remodeled, a new pulpit, reading desk and stained glass windows put in, and the auditorium carpeted. The fact that he has been

recalled (1900) is sufficient evidence that he was appreciated when he was here before.

After the resignation of Rev. McMurry, in 1882, Rev. J. L. Smith, then of Alliance, O., was called and served this congregation for nearly ten years in connection with the other churches of the parish. He conducted services in this church on every alternate Sunday, and administered the Lord's Supper several times during the year, and, in addition to these, many extra services were held, such as funerals, catechetical instructions, and the Sunday School service. A number of important things were done during his pastorate; a library was purchased for the Sunday School, and a bookcase provided; a new cabinet organ was purchased for the use of the congregation; a Woman's Aid Society was organized, which has become an active organization; the congregation was fully organized and chartered as a Lutheran congregation, and through the judicious management of Dr. Smith was brought into the fellowship of the Pittsburg Synod, together with the whole Ligonier parish. The final division of the congregations and settlement with the Reformed people was made during his pastorate. This was not done in a day, but required patient effort and wise management. Then the beautiful and commodious parsonage was built. First the old property was sold and a lot purchased as a site for a pastor's home alongside of the church, then the handsome building erected at a cost of about \$3,000.

At the close of his ministry here Dr. Smith was instrumental in having the pastorate divided into three parishes. He reports, during his administration, 47 baptisms, 52 confirmations, he conducted 79 funerals, solemnized 41 marriages, and reported a membership of 163 at the close of his pastorate. In the spring of 1892 Rev. J. L. Smith resigned the Ligonier parish and accepted a call to Christ Evangelical Lutheran Church, East End, Pittsburg. St. James' Church was vacant till April 5th, 1893, when Philip Doerr accepted a call to this parish and served it for seven months, till November, 1893. Rev. Doerr did earnest and faithful work whilst he was here. He preached three times each Lord's day, twice in St. James Church and once at Darling-

ton; held three communions in each church, and visited all the members of the congregation. He baptized 10 children, added 12 persons to the membership of the congregation, solemnized two marriages and conducted two funerals, and reported a membership of 147. On the 1st of November, 1893, Rev. Doerr was recalled to Salem Evangelical Lutheran Church, Delmont, and this parish was again vacant.

In January, 1894, Rev. A. H. Bartholomew accepted a call to this church, and entered on his duties on the 11th of February, and served this congregation for four years. During his pastorate the Bethel Church was added to the parish, Darlington congregation was fully organized, new church records were provided for St. James and a beginning was made to build a new church, the corner stone of which was laid on the 7th of August, 1898, and the building was almost enclosed on September 1st, when Rev. A. H. Bartholomew's pastorate was concluded here.

In September, 1898, Rev. H. L. McMurry, of Duluth, Minn., became pastor of the Ligonier parish. He at once took up the work of church building where his predecessor had left it, and with the cooperation and management of an able and efficient building committee, the work went successfully forward. On the 12th of February, 1899, the fine and commodious new church was set apart to the worship of God with appropriate festive services. Rev. F. W. E. Peschau, D. D., preached the dedication sermon and assisted the pastor in these services. The church is a handsome brick structure, decorated with stone trimmings, of Queen Ann style of architecture. It has a frontage of 63 feet, with two towers, and beautiful stained glass windows. The auditorium is handsomely frescoed and carpeted. The pews and altar furniture are of the finest oak, and placed in a churchly and becoming manner. A fine organ is placed in the southwest corner of the church, which is the gift of Mr. Andrew Carnegie. All in all, this church is a great credit to the taste and liberality of the congregation.

Special praise is due to those who selected the plan and managed to carry it out so successfully. The building committee and the two pastors are to be congratulated on the char-

acter and eminent success of the work. The entire cost of this beautiful and commodious church is a little over \$9,000, all paid. The success of this important undertaking was largely due to the energy and perserverance of the building committee which consisted of the following named brethren: William Hays, I. M. Graham, Dr. J. T. Ambrose, J. W. Keffer, Will J. Potts, and Henry Shoup. The congregation is in good working condition. It now numbers 151 members.

The present church council is composed of the following members, viz: Rev. H. L. McMurry, pastor and chairman, ex-officio; elders, Michael Keffer, and Henry Kuhns; deacons, J. W. Keffer, I. M. Graham. W. A. Peterson, Chas. Shoup, W. N. Robb and W. A. Elder; trustees, Dr. J. T. Ambrose, R. Robb and Henry Shoup.

The congregation has a very active Woman's Aid Society, which was organized in 1887, with 26 members. Mrs. J. W. Keffer and Mrs. Wm. Hays were the first president and secretary. This society, which is made up of earnest workers, has done much good in various ways to the cause of benevolence, and contributed \$1,000 to the building of the church. There was a Young People's society organized in 1891, with 23 members. This is a very useful society to the young members of the church and may become a strong arm of service in any congregation. It has been and is now a live organization, and contributed \$500 to the building fund.

The Sunday School was organized in 1871 and has been successfully maintained ever since, and has done much good. It is now organized on the advanced plan of Graded Lessons, and uses the literature of the General Council Publication Board. It now numbers over one hundred pupils, eight teachers, with Primary Department. The officers are: I. M. Graham, superintendent; Lillian Ambrose, secretary and treasurer; Emma Peterson, librarian.

St. James Church enjoys a distinction that has fallen to few congregations. She is the mother of a St. James church in a distant Southern state. Miss Maggie Keffer, daughter of Elder Michael Keffer, married Mr. John F. Laughry and removed

with her young husband and settled in Sumpter, South Carolina. After living there for a while, and being without church privileges, she longed for her own church. After some reflection, a Lutheran congregation was organized in her parlor by the Rev. F. W. E. Peschau, D. D., of Wilmington, North Carolina. This little church, which had its beginning in the home, has increased and prospered, and now numbers 50 members and owns a church property worth \$5,000. See what can be done if we handle faith like a grain of mustard seed.

The following is the list of pastors of St. James:—Rev. John M. Steck, 1794-1820 ; Rev. Jonas Mechling, 1820-1848 ; Rev. J. J. Sutter, 1848-1849 ; a vacancy partly supplied; Rev. Jos. R. Focht, 1850-1853 ; Rev. W. H. Wynn, 1854-1856 ; Rev. I O. P. Baker, 1857-1859 ; Rev. G. W. Mechling, 1859-1865 ; Rev. Daniel Worley, 1865-1866 ; Rev. J. H. Smith, 1866-1874 ; Rev. A. D. Potts, 1875-1876 ; Rev. H. L. McMurry, 1877-1882 ; Rev. J. L. Smith, 1882-1892 ; Rev. P. Doerr, 1893-7 months ; Rev. A. H. Bartholomew, 1894-1898 ; Rev. H. L. McMurry, 1898 to the present.

XII. HOPE, OR HOFFMAN'S, EVANGELICAL LUTHERAN CHURCH, SOUTH HUNTINGDON TOWNSHIP, WESTMORELAND COUNTY, PA.

Huntingdon was one of the original townships, of Westmoreland county, laid out in 1773, when the county was erected. In 1790 it was divided into North and South Huntingdon, and later East Huntingdon was established. There were settlers in South Huntingdon before 1770, and between 1770 and 1780 quite a settlement was made on the Big Sewickly, for we have learned that the Sewickly Presbyterian Church was organized in 1776. Among the early settlers we may mention a few names: Plumers, Dicks, Robbs, Blackburns, Markles, Robertson and others.

Isaac Robb laid out West Newton in 1796, which, for many

years, was better known as Robbstown, though Mr. Robb himself had given it the name, West Newton, when he laid it out. Smithton is another point that was occupied very early. A house is still standing and occupied as a dwelling, which is said to have been built 140 years ago as a block-house. This is proof that there were people in this vicinity who needed protection.

The community of Hope Church was also old, though not as old as the Sewickly community. But this German settlement that organized Hope Church no doubt began before the Revolutionary War, and was well established as a community before 1790. There was no doubt a provisional organization here between 1794 and 1800, which was served by missionaries. The first house erected for the use of this congregation was a school house, which stood a short distance southwest of the present church, and was used both as a school and as a place of worship till the first brick church was built. Revs. John M. Steck of Greensburg, and John Stouch of Jacob's Church, Fayette county, both did service here. Father Stouch cooperated with Father Steck in ministering to the German settlements in Westmoreland county, till he removed to Ohio in 1806.

The records of the ministerial acts of these pastors are imperfect and do not cover the first year of their labors. We have records reaching back to 1811 and 12, but we know the church was here before that time. The records of the early years of this congregation have not been preserved, and have therefore, not been handed down to us but we have sufficient data to convince us that this church was here at the beginning of the Nineteenth century.

Without a doubt there was a provisional organization here in 1798, when the late Henry Hoffman made his will and set apart his farm of 49 acres, which was to be sold after the death of his wife and the proceeds applied to the building of a Lutheran church in this community. He died in 1802 and was buried in the cemetery belonging to the Lutheran congregation. His wife died a few years later, and Andrew Findly, the executor of the estate sold the land for \$341 to George Frick, and the

money was appropriated as had been provided by the testator.

The first brick church was a plain building, about 30x40 feet in size, finished and furnished without any unnecessary ornamentation. It stood in the cemetery, a short distance north east of the present church, by which it was replaced in 1866, because it was no longer fit for use.

The growth of this congregation was quite slow during the early years of its history, like that of many others and, no doubt, for the same reasons. The experience of the people of South Huntingdon was the same as that of the people of Hempfield, Mount Pleasant, Ligonier and Donegal. The same causes were active here that were found there, and produced the same results. The same trials had to be endured; the same dangers to be met and the same burdens to be borne that were the common lot of the early settlers.

The fathers of this church knew something of the Indian troubles, that hung like a dark cloud over this county for many years; they shared the burdens and experienced the waste of the war of Independence, and were not exempt from the excitement and embarrassment occasioned, as noted elsewhere, by the "Whisky Insurrection" and not a few of them were called upon to take part in the War of 1812. All these military and political disturbances seriously hindered the progress of civilization, and greatly retarded the growth of the church.

Among the names of those who seem to have been prominent in those early times, and appear on our church record, we may mention the following: Hoffmans, Fricks, Momyers, Pores, Coders, Merits, Houghs, (Hochs) Shupes, Rhoades, Heplers, (Heblers,) Smiths, Hengstellers, Hohenshells and others.

Descendants of most of these are still in the church, but we have not held as many of them as we should have done. This is no doubt owing to several causes, some of which are easily understood, whilst others lie deeper and cannot be fully accounted for. The language question was one cause, and another was, too little public service.

It may be proper to state, here, that the Reformed also claimed an interest in this church for some time, but as their

interest was always very small and was not cared for with much earnestness it died out in the course of time altogether. It does not appear after 1842. The Lutheran congregation has been preserved only in spite of many trials and hindrances.

The good people of the generations past as well as those of the present who have stood by this church, supported it and kept it alive and have handed it down to the present time, are to be congratulated and deserve our hearty thanks for their loyalty and fidelity to the church. It is to be hoped that the children of the fathers, who laid the foundations here long ago, will show themselves worthy of the noble sires, who now sleep in yonder God's acre besides the church.

According to the records that have come down to us there have been 15 pastors in this congregation (not counting several supplies) since its organization under Rev. J. M. Steck, who was pastor of it from the time of its permanent organization till 1820. The records indicate that Rev. J. M. Steck conducted services with a good degree of regularity, though not frequently; he performed the baptism of children, held communion at least once a year, sometimes oftener, and performed such other ministerial acts as were necessary, such as marriages, pastoral visitations and burial of the dead.

At the first recorded communion service held by Father Steck, 14 persons were present; other communions were held in the years following with gradually increasing numbers. In 1820 Rev. John M. Steck resigned this congregation and early in 1821 Rev. Jonas Mechling became his successor. He served this congregation for 21 years in connection with a number of others, for he had a very large field of labor. He could not give this congregation much attention beyond holding one service a month and sometimes less frequently. The membership gradually increased as the communicant list shows. During his pastorate there is a record of 290 infant baptisms, 74 confirmations and the highest number that communed at one time was 69. At the last communion service in 1842 61 persons were present. This would indicate a membership of at least 75 or 80, estimating the usual number of absentees.

In 1842 Rev. Jonas Mechling resigned this congregation and Rev. C. H. Hussey became his successor, who had pastoral charge for two years. In 1842 an English constitution was adopted, and the name Hoffman's Evangelical Lutheran Church was given to this congregation, in honor of Henry Hoffman, who was a benefactor of this congregation, as has been noted, and a monument has been erected in the Hoffman's cemetery to his memory by members and friends of this congregation, which marks the place where his remains were buried.

Under the ministry of Rev. C. H. Hussey this congregation suffered great loss. He was a Lutheran, not from conviction or by education, but by accident. He had no proper knowledge of the history, doctrines and usages of the Lutheran Church, nor had he any sympathy with the true spirit of Lutheranism. He broke up the congregation known as the "Fork's Church," and sadly wrecked this congregation by his new methods, which gave offense and drove not a few from the congregation. He divided the church into two parts. He had only some 30 communicants while his predecessors had over 60. Some one has made the following record after Rev. Hussey had resigned Hoffman's church. "Some spiritual libertines have injured the cause of Christ here, the evil of which will take time and grace to remedy. God grant to enlighten the people and bless and save the church."

After the resignation of Rev. Hussey, in 1844, Rev. J. Selle, of the Ohio Synod, served this congregation for a short time, as a supply in connection with West Newton. In 1845 Rev. Michael J. Steck took charge of this church, and was pastor of it till the autumn, of 1847, as his record of ministerial acts shows.

Soon after the resignation of Rev. Michael J. Steck, Rev. W. S. Emery was called, who became pastor of this congregation in connection with West Newton and Seanor's Church. He served continuously for nearly 11 years, and faithfully ministered to the people in word and sacraments. He held services on each alternate Sunday as far as possible and administered the holy communion twice each year. He added a

number of adults to the membership, baptized 96 children and conducted a number of funerals. He resigned the parish in 1858, in order to accept a call from the Lutheran Church, in Indiana, Pennsylvania. His resignation was followed by a vacancy of one year.

Rev. George Gaumer, recently called to his reward, held one communion service, and Rev. Simon's also rendered some service. In 1859 Rev. S. B. Lawson became pastor of Hoffman's church and served it in connection with the West Newton parish till February, 1865, when the Master called him to his reward. Rev. Lawson, like Emery, preached to this congregation on every alternate Sunday, and he held two communion services annually. He baptized 33 children and added a number to the membership of the congregation. He was succeeded by Rev. J. P. Hentz, who was pastor for one year. He was a faithful man, and did good work among the people during his short pastorate. We have heard him spoken of in words of praise.

In 1866 Rev. H. J. H. Lemcke received and accepted a call from this congregation. He served it for six years, yet there are only a few recorded ministerial acts by which we may form an estimate of his work; but we know from the testimony of the people who were under his ministry that he won their esteem and approbation for his fidelity and worth as a minister of Christ. He did not add many members to the congregation, but he left it in peace and harmony, which is in itself an element of success.

It was during the first year of his pastorate that the present church was built. In April, 1866, a congregational meeting was held at which it was resolved to build. In May following another meeting was held when a soliciting committee was appointed and Adam Pore, George Momyer, and George Frick were appointed a building committee. The lot on which the present church stands was purchased from Henry Shupe for \$50, the deed for which was made to Adam Pore, J. B. Hepler and J. C. Merrit in trust for the Hoffman's Church.

In the summer of 1866, the work of church building was

carried successfully forward. About midsummer the corner stone was laid, and by the first of October the church was completed, and on the 16th of the same month it was set apart to the worship of God with joyous and appropriate services.

Rev. J. K. Melhorn was present on the occasion and preached the dedication sermon and Rev. H. J. H. Lemcke, the pastor, performed the act of consecration. The church is a plain brick building, situated on a very beautiful spot alongside of the cemetery and is well built on a good stone foundation, with slate roof. It is finished and furnished without any unnecessary ornaments. It has recently been neatly papered and painted. It is 30x36 feet in size and cost \$1,750.

Rev. Lemcke continued his pastorate till 1872 when this large parish was divided and rearranged, as has been noted elsewhere. Hoffman's church was united with St. Paul's, Seanors, to constitute a new parish, Rev. John Singer was called to become pastor. He took charge in 1873, and served it very faithfully till August, 1876, when he was summoned by the Master to lay down his office. After the death of Rev. J. Singer the parish was vacant and a Mr. A. G. Wilson, from Ohio, on his own recommendation, came into this church and preached to the people for a short time, but suddenly departed. In 1877 Rev. J. S. Fink, of Manor Station, became pastor and served the congregation quite successfully for five years. He baptized 9 children, confirmed 27 adults, and received others by letters of transfer. The congregation did well under his ministry and he was esteemed among the people, but, unfortunately, on the 25th of October, 1881, he was compelled to lay down his office. Rev. S. K. Herbster became his successor soon after, as Hoffman's was again united with West Newton parish, and served it for 9 years faithfully with word and sacrament. He left only a few data on the church record, but he has a good record among this people. We find a record of 4 baptisms of children and 14 confirmations, and the number of communicants 37. The membership was about the same when he resigned as when he took charge. At the first and last communion service 24 persons were present.

Rev. Herbstler resigned in 1891, and accepted a call from the Irwin parish, soon after his resignation. Rev. J. H. Kline, of Scottdale, took charge of this church in connection with St. Paul's Scottdale, and held service here every alternate Sunday. At his first communion service some 24 people were present. He awakened a new interest in this congregation and in April, 1892, he received 16 persons into the communion of the church by baptism, confirmation and letter of transfer, and at the second communion 62 were present. He continued to labor in this field till 1895, when he resigned the Scottdale parish on account of decline in health and accepted a call from Donegal parish. He was succeeded, soon after his resignation, by Rev. J. C. P. Rupp, of McKeesport, who also ministered to this congregation as Rev. J. H. Kline had done on each alternate Sunday. He was pastor of this congregation for four years and has reported 3 baptisms, 5 confirmations and received several others by letter of transfer.

Rev. Rupp resigned Hoffman's church in 1899, and the Southern Conference at its spring meeting in Saltsburg, in 1899, requested the Rev. E. L. Reed, to supply this church on every alternate Sunday afternoon, which he did for three months beginning with September, 1st 1899, and held one communion service. In December (1899) Rev. Reed requested Rev. W. F. Ulery, of Greensburg, to relieve him of the responsibility of taking care of Hope church because it imposed too much additional work upon him. The latter accepted the offer and began to hold services on the third Sunday in December, 1899, and has continued to minister to these people till the present, on every alternate Sunday. He has instructed and confirmed 10 persons, has baptized 10 children, married three couples, buried two of the members and administered the Holy Communion six times to the congregation, as well as to a number of persons privately.

There are some 60 names on our church roll; but there are only about 40 active members connected with the congregation. Two have died within the last year, and five have been dismissed.

During the summer of 1900 the church was neatly papered and the ceiling and all the woodwork painted at a cost of about \$50. A Sunday School was organized and carried on successfully for a few months, but as the church services were only conducted on every alternate Sunday, the school was not so well attended on the off Sundays. Then as fall approached the people living at some distance from the church did not get there in time for Sunday school services, thus by and by it was broken up. No attempt was made the next year to reorganize it.

In October, 1900, Hoffman's Church celebrated its centennial with a good degree of interest. The services began on Sunday, October the 21st and continued five days. Rev. Edmund Belfour, D. D., president of the Pittsburg synod, and Rev. R. G. Rosenbaum, president of the Southern Conference, Revs. A. L. Yount, D. D. and J. Sarver, D. D., and S. K. Herbster, E. L. Reed and Luther D. Reed assisted the pastor on this interesting occasion.

On the 18th of November a congregational meeting was called, the object of which was the consideration and adoption of a new constitution and the election of officers. After the constitution was read and considered, it was unanimously adopted, and the following named persons were elected as the church council: Elders—George Poré and Paul Hough, Sr.; deacons—Frank B. Momyer, Jacob L. Hough, William Albig, and William E. Momyer; trustees—Joseph Momyer and Lafayette Shupe.

The following is the list of pastors of Hoffman's church:—Rev. John M. Steck, from organization till 1820; Rev. Jonas Mechling, 1821 till 1842; Rev. C. H. Hussey, from 1842-1844; Rev. J. Selle, supply, 1844-1845; Rev. Michael J. Steck, 1845-1847; Rev. W. S. Emery, 1847-1853; Rev. Simons, supply, 1858-1859; Rev. S. B. Lawson, 1859-1865; Rev. J. P. Hentz, 1865-1866; Rev. H. J. H. Lemcke, 1866-1872; a vacancy, supplied by one Wilson; Rev. Jacob Singer, 1873-1876; Rev. J. S. Fink, 1877-1881; Rev. S. K. Herbster, 1882-1891; Rev. J. H. Kline, 1891-1895; Rev. J. C. F. Rupp, 1895-1899; Rev. E. L. Reed, supply, three months; Rev. W. F. Ulery, December, 1899 to the present.

The cemetery was originally laid out about the time that the congregation was started. At first it only contained about one acre. Some time afterwards one acre and a half were added, purchased from Henry Shupe for \$1 35, and last year another addition was made containing about half an acre, at a cost of \$1 50. The cemetery was incorporated in 1889 under the title of Hoffman Cemetery Company, controlled by a board of trustees, which is self perpetuating. Hoffman's cemetery has a beautiful location. The situation and lay of the ground, as well as the value and beauty of its tombstones and monuments, make it the equal of the best cemeteries of its size in Westmoreland county. There is a long list here waiting for the resurrection morning. There are many quite old graves, for many of the prominent people of South Huntingdon township are buried here, as well as most of the founders and early fathers of this congregation.

XIII. ST. PAUL'S (SEANORS) EVANGELICAL LUTHERAN CHURCH, HEMPFIELD TOWNSHIP WESTMORELAND CO., PA.

There was a German settlement in Hempfield township, of which the Seanor neighborhood was the centre which began about the year 1780,. There are a number of German names associated with this community that have become historic. Among which we will mention: Snyder, Seanors, Mathiases, Becks, Copes, Shumakers, Erretts, Waltzes, Longs, Truxals, Sells, Hantzes, Hartzels, Weibles, Steiners, Millers and others. The descendants of these early settlers are now in the fourth generation, which would cover a period of 120 years, and bring us back to 1780. It is safe to assume that this settlement was made as early as that, and perhaps earlier.

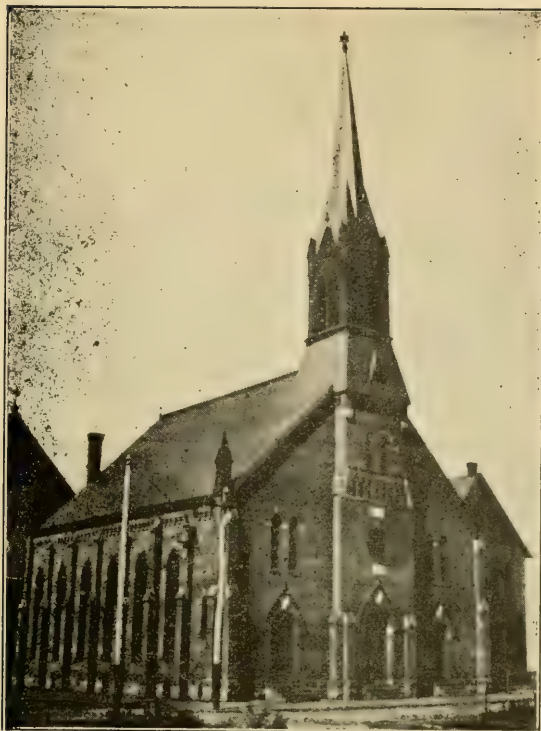
The church, however, was not started quite so soon as that, for several reasons which will be given as we progress. One reason was the unsettled condition of the country during this

early period. Though this community did not suffer as much as some other parts of our county from the Indian troubles, yet it was not exempt from the trials and dangers that were the common lot of the early settlers. There were sudden raids and cruel attacks made by the savages, for years after the Indian Wars were closed, for there were still a few Indians in one county which were a disturbing element and frequent inroads were made into our state from Ohio and Indiana as late as 1790 to 1795. After these troubles were past the effects of the long and wearisome "War of Independence" were still severely felt. Before these were fully overcome that new trouble came in this part of our state, which seriously disturbed the peace and greatly affected the prosperity of this section: namely "The Whisky Insurrection." It will be of interest to us (we think) to make a brief reference to this important historic event. Western Pennsylvania was a fertile region which produced far more grain and other products than necessary for home consumption, and there were no markets in the nearby to demand its surplus products. Pittsburg was then only a little village. It only became a borough in 1804 and was incorporated in 1816. Being far from eastern markets, without good roads, and inadequate means of transportation, it cost the farmers as much as their products were worth to carry them to the distant markets. This made dull and discouraging times for the farmers in this vicinity. Therefore as they could not carry their grain to market with any advantage to themselves, they concluded to build still-houses and manufacture whisky and sell it. They could much more easily carry it to market and at less expense and thus make a reasonable profit. But in 1791 Congress passed an excise tax law to raise revenue to pay the expenses of the federal government which had special reference to distilled liquors, and imposed a heavy tax on distilleries. This tax was so high that it took about all the profit on the distilled products to pay the government tax. No other section seemed to be so seriously affected as Western Pennsylvania; hence the people, being already excited on this tax question by previous state legislation, looked on this law as a blow especially aimed at them. Bitter feelings

were created, and many acts of violence were committed, abusing the persons and destroying the property of the excise officers of the government, and finally an armed rebellion was organized. Under this threatening outlook it became necessary for the Federal government to assert the authority, rightfully belonging to it. On the 7th of August, 1794, President Washington issued a proclamation, commanding all persons, who were insurgents, to disperse on or before the 1st of September, and retire peaceably to their respective abodes. At the same time he directed troops to be raised, and to be in readiness to march into the disaffected districts at a moment's notice, and 12,500 soldiers were enlisted, organized and marched into Pennsylvania. President Washington came into our State in person and by his prudent counsel, and that of Governor Mifflin, the unfortunate and ill considered uprising was settled without bloodshed, and peace was restored.

When this storm had passed and business had recovered from the severe shock it had received, and the people were pursuing their regular occupations, improving their homes, enjoying the fruits of the peace and prosperity, the War of 1812 suddenly broke out, and not a few of the young men were called away from their peaceful employments to the seat of war, and the battles of the Revolution, fought over again. Thus we see that from the time that this settlement began, till after the War of 1812 this community was in a state of constant excitement and commotion. In our times of peace and prosperity, we cannot form a conception of the trials and burdens that were the lot of pioneers of this community. But there were other trials and privations besides those that were the result of war.

Some of the descendants of those early settlers can relate some interesting and touching incidents that have occurred in the history of their families. An aged mother used to tell how she and her companions went to school barefooted till late in the fall. Once she with some others went, as usual, on an autumn day, and whilst at school a show storm came, and before the school closed that day the snow was six inches deep. They had to walk home a distance of two and a half miles barefooted. Some of those pioneer settlers attended divine services under



ZION'S CHURCH, JOHNSTOWN



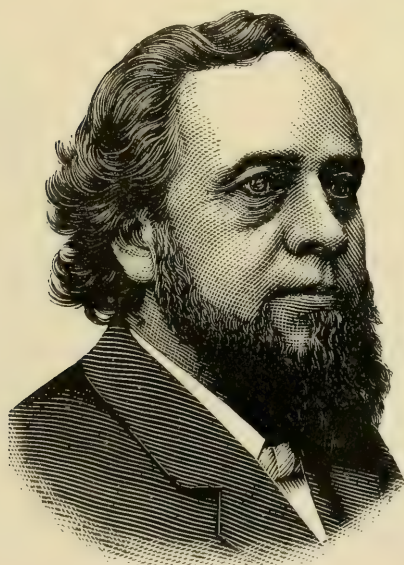
MT. ZION CHURCH, DONEGAL



GREENSBURG SEMINARY.



HUGO R. ERDMANN



J. L. SMITH



JACOB'S CHURCH, FAYETTE COUNTY



JACOB'S CHURCH PARSONAGE

very great difficulties. There was as yet no church at Seanor's. Those who desired to attend services had to go either to Harrold's church or to Greensburg, and when they went they usually walked. Young mothers desiring to go to church, went that long distance on foot and carried their babes in their arms.

Not a few of the Seanor people attended services either at Harrold's or at Greensburg for a number of years. There must have been a much stronger love in their hearts for the church than most people have to-day. Two miles, or even one mile, is too far for most people at present. Some time in the ninties a school house was built, which was used as a place of worship as well as for school purposes, and a preaching station was established here for several years before a congregation was organized. The organization was delayed for some time, because a number of the people of this community attended services at Harrold's church and Greensburg. There was a provisional organization here, however, for several years before a permanent organization was effected. We cannot now fix the exact date of this organization, but we think it was quite early in the Nineteenth century, which is also the opinion of the writer of the history of the Reformed congregation at Seanor's, who states that on account of some disagreement between Revs. Steck and Weber, the latter, in 1812, organized Miliron as a purely Reformed church, and the fact that Rev. Steck was already pastor of the Lutheran congregation at Seanor's, is noted, showing that it was then in existence. Soon after the organization a move was made to build a church. It was a union church like the one at Harrold's.

Tradition tells us that Henry Snyder donated a lot as a site for a church, also a half acre of ground to be used as a graveyard; but there is a Court House record and a deed, stating that Henry Snyder conveyed to Michael Mathias, William Shumaker, and Solomon Wagoner, trustees of St. Paul's church, a certain plot of ground, containing one acre and thirty-seven perches, for a certain consideration, to be used for a burying ground. We think both statements are correct—Henry Snyder donated a lot of ground as a site and a church was built on it.

Later more ground was purchased for the enlargement of the grave yard, for which a deed was executed to said trustees. In the survey of this purchase reference is made to the meeting house, as the church is called, which is evidence that the church was in existence before this purchase was made. In 1863 another addition was made to the grave yard. Two acres and five perches were bought from Jacob Funk for the consideration of \$76. There have been three churches built by the St. Paul's congregation, including the present church. The first was a log church, built like the other log churches to which reference has been made. It was built of hewn logs and was a two story church with high pulpit and gallery; but primitive in all its appointments. It had a better floor and better seats than the first log churches, otherwise it was just like them. It stood, however, much longer than most of the log churches in this country, except the one at Hill's and Youngstown. It was replaced by a new church in 1837, which was a plain brick building about 35x50 feet in size, costing perhaps, about \$2,000. It was completed and dedicated in the latter part of 1837. Rev. Michael J. Steck was the Lutheran pastor and Rev. H. E. F. Voight, the Reformed. Revs. Jonas Mechling and J. Daubert assisted at these consecration services.

The growth of the congregation was very slow in its early history as the records show. No record has been handed down of the ministerial acts of the first years of Father Steck's pastorate in this church. The first communion record was on 15th of May, 1822, when 31 persons communed, and the last record during his ministry was on the 1st of May, 1830, when only 31 communed, no increase in 8 years.

The first record made by Rev. Michael J. Steck was on the 13th of November, 1831, when 34 persons communed. The next record was on the 27th of May, 1832, when 61 were present. On the 1st of June, 1834, 95 were present, and at the last communion on the 5th of June, 1848, 132 persons took part in this solemn service. Thus we see how the congregation prospered under the pastorate of Rev. Michael J. Steck.

There have been twelve pastors in this congregation, not

counting temporary supplies. Rev. John M. Steck, was the first, pastor and served till his death. In the autumn of 1830, he obeyed the call of the Master and laid his armor down. Rev. Michael J. Steck took up the work where his father had left it and carried it successfully forward. He was pastor of this church for 17 years. He ministered regularly to this congregation once a month and held communion twice a year. The records of his ministerial acts indicate how successfully he performed his work. He blessed 174 children in holy baptism. He instructed, and consecrated 142 young people to full, membership by the laying on of hands and prayer. He laid many of the fathers and mothers to rest, and in 1848, when he was called away he left an effective communicant membership of 150.

After the death of Rev. Michael J. Steck, in 1848, St. Paul's church was united with Christ church, West Newton, and Hope, or Hoffman's church, and these were constituted a parish, and Rev. W. S. Emery became pastor of it, and served it faithfully for ten years. He held services in each church on every alternate Sunday and administered the holy communion twice a year, and performed such other ministerial acts as were required. He served this congregation in an acceptable manner and with a fair degree of success. At the close of his pastorate he reported 106 infant baptisms, 70 additions by the holy rite of confirmation and 15 by letters of transfer, a loss of 50 by death and removal, and a communicant membership of 180. In the Spring of 1858 he resigned to accept a call from the Evangelical Lutheran church, at Indiana, Pennsylvania.

After the resignation of Rev. W. S. Emery, this church was vacant till the spring of 1859, during which time Rev. W. F. Ulery, of Greensburg, ministered to it in word and sacrament. In April, 1859, Rev. S. B. Lawson, of Fryburg, Pa., was called, and became pastor. He ministered faithfully to this congregation for five years and ten months, till February 7, 1865, when the Master summoned him to his reward.

His record of ministerial acts indicates that he baptized 62 children, confirmed 29 adults and added 25 by letters of transfer and had a communicant membership of 220 at the close of his

pastorate. In September, 1865, Rev. J. P. Hentz was called and was pastor for almost one year, too short a time to do effective work in the matter of building up the congregation, after a long vacancy. In the summer of 1866 Rev. H. J. H. Lemeke of Washington, Pa., was called as his successor in this parish, who served the congregation faithfully and successfully for six years. He ministered to it in German and English, and conducted services on every alternate Sunday, and held communion twice a year, both in German and English as was then required by the congregation. In 1872 this parish was divided and reorganized.

Christ church West Newton, was united with St. John's Connellsville to constitute a parish of which Rev. H. J. H. Lemcke became pastor. St. Paul's, and Hope church, (Hoffman's) were formed into a parish of which Rev. Jacob Singer was elected pastor. Rev. Lemcke has made the following report of his ministerial acts during his pastorate in St. Paul's church. He baptized 97 children, added 59 to the communicant membership by the solemn rite of confirmation, had a loss of 27 by death and removal and an effective membership of 175. In April 1873 Rev. Jacob Singer began his pastoral work and ministered faithfully to this congregation for three years and three months. During his pastorate the new brick church was built, and dedicated to the worship of God. A beginning was made in the closing months of 1874, a building committee was appointed, composed of members of the Lutheran and Reformed congregations. A plan was adopted and subscriptions solicited. The building committee was composed of the following named persons: Leonard Beck, Jacob Snyder, and John Long on part of the Lutherans and Jacob Sell, John Kintig and Harrison Painter on part of the Reformed. In the spring of 1875 they let the contract for the building of the church to Simon Greenawalt. The work was carried on as rapidly as possible, and on the 12th of June, 1875 the corner stone was laid. Rev. G. A. Wenzel, D. D., of Pittsburg, assisted the pastor on the occasion. The church was completed in the fall of the same year and was dedicated on the 10th of October. Rev. J. K. Melhorn preached the dedication sermon on part of the Luth-

erans. Rev. J. W. Love, the Reformed pastor, made an address on part of the Reformed congregation and the two pastors joined in the act of consecration.

The church is a plain brick building, Corinthian style of architecture, 38x58 feet in size, neatly finished and plainly furnished, costing about \$4,000. Rev. Singer continued his work in this parish till the 8th of August, 1876, when his ministry was closed by death. After his departure there was a vacancy during which a Rev. A. G. Wilson of Ohio, preached in this church, but soon proved himself to be unworthy of confidence. The congregation accepted him on his own recommendation. Congregations will do well always to pay due respect to the Synod and its officers, whose business it is to look after the interests and provide for the needs of the congregations. This experience ought to have taught this congregation that it is not wise or safe to trust a stranger, who comes without any recommendation from the president of the synod or any trustworthy minister whom they know. Mr. Wilson was in this congregation less than a year, and left no ministerial record; but left a bad personal record.

In June, 1877 Rev. J. S. Fink, of Manor Station became pastor of this congregation, and served it in connection with Brush Creek church for over four years. He rendered acceptable services, preaching on every alternate Sunday and performing all necessary ministerial acts, but laid down his holy office in the autumn of 1881. He has reported 64 infant baptisms, 40 confirmations and 22 additions by letters of transfer, had a loss of 25 by death and removal and a communicant membership, at the close of his pastorate, of 150.

On the 1st of January, 1881, during the pastorate, of Rev. J. S. Fink, the congregation adopted a new constitution, and on the 12th of September of the same year, the church was incorporated under the title of St. Paul's Evangelical Lutheran church of Westmoreland county, Pa. There was a vacancy of five months after the withdrawal of Rev. Fink. On the 1st of July, 1882, Rev. George Gaumer was called as his successor, and was installed pastor of this church on the 10th, of September, by

Rev. E. G. Lund of Irwin. He labored here faithfully for two years and three months, preaching the word and administering the Holy Sacraments regularly, and performing all ministerial acts and pastoral duties required of a Christian minister. He administered holy baptism to 33 children, received 27 adults into full membership, by the holy rite of confirmation, and added five by letters of transfer; he had a loss of 23 and at the close of his pastorate, there were 200 communicants.

On the 1st of October, 1886, Rev. Gaumer resigned St. Paul's church, which was now independent, as Hoffman's church had been united with West Newton. Soon after his resignation Rev. C. H. Hemsath, of Adamsburg and Brush Creek parish became pastor, served this church till July 1st, 1886, when he resigned to accept a call from Grace Church, Bethlehem, Pa. His resignation was followed by a vacancy of one year, only partially supplied.

In the spring of 1887 Old Zion and St. Paul's were united and constituted a parish, and called Rev. Professor W. H. Zuber, of the Greensburg Seminary, who accepted and became pastor on the 1st of July of the same year. He served St. Paul's church for seven years and ministered faithfully in word and sacrament. He baptized 166 children; added 74 adults to the membership, by confirmation, and 13 by letters of transfer, and had a loss of 53 by death and removal, and a communicant membership, at the close of his pastorate, of 188. He resigned in the autumn of 1894, to accept a call from a mission church of West St. Paul, Minn., where he began his work in November. After his resignation there was a vacancy of five months, during which time Rev. W. F. Ulery was the supply.

In March, 1895, Rev. J. Sarver of Emmanuel's church Allegheny, Pa., received a unanimous call, and became pastor of this parish on the 1st of April, and has been its earnest and successful pastor to the present. He has ministered faithfully to this congregation on every alternate Sunday and performed the duties of a pastor, in the administration of the Holy Sacraments, the care, instruction and confirmation of the youth, as well as the faithful visitation of all the members of the congre-

gation. There have been many changes in this congregation during the six years that Dr. Sarver has served it. Some have come, and others have gone. Not a few of the old people have been removed by death, and others have emigrated to other parts. One of the most important events in the history of the parish is the building of the parsonage, which was done, in no small measure through the influence and energy of the pastor. Both pastor and people are to be congratulated on the successful manner in which the building of this comfortable pastor's home was accomplished. Mr. Cyrus Pool of Pittsburg, donated an acre of ground at New Stanton, on which it is built. The cost was \$7,150 over \$1,000 of which was paid by Seanor's church the balance by Harrold's church.

Dr. Sarver has reported 43 infant baptisms, 76 confirmations, 16 additions by letters of transfer, and a loss of 70 by death and removal, and a communicant membership of 175. St. Paul's has a Sunday School, which is still conducted on the union plan, though most of the scholars and workers are Lutherans. It is not convenient to carry on a purely Lutheran Sunday School in a union church unless it is conducted it only on the day that Lutheran services are held, as some do. The Sunday School numbers over a hundred scholars besides officers and teachers.

There is a cemetery along side of this church, to which reference has been made, which had its beginning with the congregation, and is owned jointly, like the church, and is managed in the same manner. It now contains about four acres of ground and has been a common burying ground for nearly a century. Many of the first citizens of this community, as well as the founders, and older members of this church, are buried here.

St. Paul's Lutheran congregation also has a church in the village of Stanton. It was built some 20 years ago, by the United Brethren people, but finding after the church was finished that they could not gather a congregation, they offered to sell it to the Lutherans. After advising with their pastor and other Lutheran ministers, brothers, John Long and Joshua Evans purchased it from the United Brethren trustees for \$800 for the

congregation. Part of this amount was solicited from the members and the balance was paid by these two brethren. It has been a preaching station all these years, and a Sunday School is conducted here.

The church council of St. Paul's, at present, are the following: Rev. Jonathan Sarver, D. D., pastor and ex-officio chairman; Henry Kiester, John Orseck, Jacob Wentzler, Marion Shuraw, Nicholas Long and Henry VanDyke, deacons; John Long, John Hauser and Jacob Errett, trustees.

The following is the list of pastors of St. Paul's Church:—Rev. John M. Steck, till 1830; Rev. Michael J. Steck, 1830-1848; Rev. W. S. Emery, October, 1848, till April, 1858, supply of vacancy by Rev. W. F. Ulery of Greensburg; Rev. S. B. Lawson, April, 1859, till February, 7th 1865; Rev. J. P. Hentz, 1865-1866; Rev. H. J. H. Lemcke July, 1866, to July 1872; Rev. Jacob Singer, April, 1875, to August, 1876; Rev. A. G. Wilson, 1876-1877; Rev. J. S. Fink, April, 1877, till October, 1881; Rev. George Gaumer, April 1882, till October, 1884; Rev. C. H. Hemsath, April, 1885, till 1887; Rev. W. H. Zuber, July, 1887, till November, 1894, supply by Rev. W. F. Ulery; Rev. Jonathan Sarver, D. D., 1895, to the present.

XIV. ST. JAMES' EVANGELICAL LUTHERAN CHURCH BELL TOWNSHIP, WESTMORELAND CO., PA.

Bell township is situated in the north western part of the county, which was largely settled by Scotch Irish; but there were also some Germans among them. These were mostly settled in what is now Bell township, and a few in North Washington. The English speaking people came a little earlier than the Germans. The Presbyterians had churches at several points some time before the Lutherans and Reformed had organized. We are informed that a minister was called to Polk Run as early as 1784. Among the names of the early settlers in

Bell township we have the following: Hines, Yokeys, Rumbaughs, Clawsons, Pauls, Bowmans, Kuhns, Rughs, Smeltzers, Whitsels, Wiesters, Hiltys, Householders and Longs.

Though the settlement of this people was made later than others that have come under our notice, yet they were not exempt from the trials and burdens that are the lot of pioneer settlers. For the same conditions existed here that were found elsewhere, and the same dangers and difficulties had to be met by them, which was the bane of others. They were not exempt from the burdens that the War of the Revolution imposed upon the people, and they felt the full force of the effects of the Insurrection of 1794, to which reference has been made in other chapters. They also learned something of the Indian troubles in the northern part of the country. History informs us that between the years of 1791 to 1795, the savages made invasion after invasion, and carried away many people into captivity, murdered and scalped others, robbed them of their property and burned their homes. Under these circumstances there could be no development of the resources of the country, much less any growth in the church. But as soon as there was a little time to recover from these embarrassments, and business had revived, a move was made to provide for the needs of religion. There was already a provisional organization, but now an effort was made to build a church. It was, of course, a Union church, like the others that were built by the Lutheran and Reformed people in those early times.

A short distance from the Indian village, known as Oldtown, near the Kiskiminitas, is a plot of ground, surrounded by woods, which is fenced as a sacred burial place, (now overgrown with underbrush) where lie buried the bodies of about one hundred persons. This land was donated by Simon Hine, Sr., as a site for a Lutheran and Reformed church and burying ground. Near this enclosure, on a lot donated by Mr. Hine, a church was begun, the foundation had been laid, timbers had been hauled to the place, and the day to raise the building appointed. The members of the two congregations were on the ground, and one course of logs had been laid on the foundation

and the joists were about to be laid, when the question was raised: "To whom shall this house and ground be deeded?" Until that question was decided not another hand was lifted, and when it was decided, the issue remained still the same. There the few logs, placed on the pillars of stone, remained untouched and the rest of the logs lay about in heaps till they decayed, for the house was never built. What a monument of human folly! We cannot now determine the exact time when this beginning was made, but we think it was as early as 1820.

A few years after this failure at Meribah, Christian Yokey gave a lot of ground, as a site for a church, about three miles southwest of the place described above, which is the site of the present St. James' church. Here a log church was built, after the pattern of the churches of that early day. You will notice that all the buildings of that day were log buildings. The fathers built log houses, log school houses and log churches. This was the most natural thing for them to do. Not only because it was the custom, but because timber was cheap and easily procured, whilst other materials were expensive and not easily gotten. The fathers could not afford to build of brick or stone, therefore they built of wood, and we may call that the wooden age, as this is the stone and iron age.

The first church was of moderate size and was built after the pattern of Harrold's church—a two story with gallery and high wine glass pulpit, with old-fashioned sounding board above the pulpit. One of the fathers of St. James' church, Mr. John Smeltzer, who has a distinct recollection of the old log church and all its appointments, has given us a minute description of it. It was built like the others we have described,—of hewn logs, with logs for seats, at the first, as well as split logs for a floor, but, later, some changes and improvements were made. This church was built a few years after the other attempt, which failed—perhaps three or four years,—quite likely between 1803 and 1806. We know it was built before 1808. It was used for one generation at least. It stood about 33 years when it was replaced by a new brick church. The ground on which it stands was not conveyed till 1815, and the same year

that the union constitution for the mutual regulation of the two congregations, was adopted, which has been the organic law of St. James' church ever since.

The present church was begun in 1837, and was completed in 1838. Jacob Smeltzer, John Ringle and John Whitesel were the building committee, who let the contract for the building of the church to Mathew Cullen and John Paul on the 9th of April, 1838, for the sum of \$2,200. It was finished before the end of the year and dedicated to the worship of God as soon as it was completed, by the two pastors, Revs. M. J. Steck and William Weinel. This new brick church is a plain, one story building, 50x60 feet in size, very different in its plan and architecture from most of the churches built in those early times. It has no gallery and therefore, needed no high wine glass pulpit. The fathers of our church in Bell township worshiped in the old log church. Father John M. Steck preached in it during all the years of his ministry, and Rev. Michael J. Steck spent nearly 10 years of his pastorate here. The people of Bell township were not as progressive as some others, and, perhaps, not as well to do. It took a long time to develop the land and bring the people up to a point when they felt the need of better church accommodations.

As long as the fathers lived in very plain houses, and many even in rude log cabins they could not be expected to give much attention to the architecture and finish of their churches. But one of the principal reasons why the church work and church building progressed so slowly, was because the people had too little service and too little pastoral care. This St. James' church was only a mission station during the pastorate of Father John M. Steck, and the same was true, in a great measure, of the pastorate of Rev. Michael J. Steck. He had at least eight churches and preaching stations, and the communicant membership of his parish was at one time about 1400. St. James' was one of his distant points. He could hold only one service a month in his largest and best congregation and some of his outside stations were not reached oftener than once in two or three months, hence it is easy to see that there could not be

rapid growth. There was a great lack of ministers in our church during that time. Poor as the people were they could have supported twice as many ministers, just as well as the number they did support, and, with proper care and management, they could have done it better.

There have been some thirteen ministers who have served as pastors of this church on the part of the Lutherans, and there have been perhaps quite as many on the part of the Reformed. Rev. John M. Steck, who was the organizer of the congregation, had the pastoral care of it till 1829, when his son, Michael J. Steck took charge, and, with the exception of a few years, when Rev. Jonas Mechling, who labored for some time in the northern part of the county, rendered him some assistance, served it from the time he returned from Ohio in 1829, and took charge of it, in connection with the Greensburg parish, till 1847, when he resigned and put it under the care of Rev. John Rugan, who had been called to become his assistant.

Although St. James' congregation had made slow progress for many years, it took a new start after the building of the brick church. In 1847, when Rev. Michael Steck resigned and Rev. John Rugan took charge of it, it was a strong congregation, having over 200 communicant members. He ministered to this church for several years, doing faithful and effective work. The only drawback was that he could not preach in German. Some of the old people who had worshipped so long in the German language could not be reconciled to give it up at once and have all English. Rev. Rugan made quite large additions to the membership, and also performed many ministerial acts but the records are so very imperfect that we cannot give a very definite account of his work in this congregation beyond his regular ministrations.

In 1851, he accepted a call from a parish in Ohio, and Rev. J. N. Burket of the Illinois Synod, became his successor and served till 1853, in connection with Boiling Springs and Maysville church, Armstrong county, and performed the following ministerial acts: Baptized 36 children, added 18 to the membership, by the rite of confirmation, and had a loss of 20 by

death and removal, and a membership of 232 at the close of his pastorate.

In 1853 St. James' and Salem Evangelical Lutheran churches were constituted a parish and Rev. Charles H. Hersh of the Theological Seminary, Gettysburg, was called and became its pastor. He faithfully filled his office to this people for about three years, and his services were highly appreciated, but in the summer of 1856 he received a call from Dansville, New York, which he accepted and resigned the parish to the great regret of many of the members. He has reported 51 infant baptisms, and added 37 to the communicant membership by the rite of confirmation and had a loss of 11 by death, a communicant membership of 183.

After the resignation of Rev. C. H. Hersh a call was extended to Rev. Aaron Yeter of the English Synod of Ohio, who accepted it and began his labor at once. He ministered to this congregation for ten years, and, in his quiet and meek manner, did faithful and effective work. He was here during the trying years of the Civil War, which laid heavy burdens on ministers and made large demands of the people, requiring both their services and their resources for the prosecution of the war. He conducted services on alternate Sundays at St. James' and at Salem, for both were union churches, and diligently pursued his labors all these years. He has made the following report of his ministerial acts: baptized 141 children, added 74 young persons to the membership by the rite of confirmation, and 7 by letter of transfer, had a loss of 20 by death and removal, and a communicant membership of 236 at the close of his pastorate. He resigned in the spring of 1866, and accepted a call from a church in Knoxville, Iowa. During his pastorate he organized the Fenneltown congregation, out of members who belonged to St. James' church.

In the autumn of 1866 Rev. J. D. English of Hartwick, New York, succeeded Rev. Aaron Yetter and was pastor for nearly two years, conducting services on alternate Sundays in each church. He was here when the doctrinal basis of our church was passing through a test in our synod. We are

glad to record that St. James' church stood firm and remained loyal to the Pittsburg Synod although an earnest effort was made to persuade the people to unite with the new synod. In the summer of 1866 Rev. J. D. English resigned and returned to Hartwick, New York. He has reported 12 infant baptisms, 20 confirmations and a communicant membership of 266 at the close of his pastorate. St. James' was a strong congregation at that time; but has since lost much of its numerical strength. Many of the old members have died, and others both old and young have removed out of the bounds of the congregation.

In the autumn of 1868 Rev. V. B. Christy of Pennsylvania Ministerian was called and became the successor of Rev. J. D. English and was regularly installed on the 11th, of April, 1869, by Revs. H. W. Roth and J. Sarver. He was the earnest and successful pastor of St. James' church for nearly 8 years. He served the parish as his predecessors had done, conducting services on alternate Sundays in each church, and faithfully performed all ministerial acts.

In 1872, during the pastorate of Rev. V. B. Christy, the Pittsburg Synod was very satisfactorily entertained by this congregation. Brother Christy continued his work in this parish till April, 1st, 1876 when he accepted a call to the Irwin and Adamsburg parish. He has reported the following ministerial acts during his pastorate in St. James' church: 94 baptisms, 60 confirmations and 15 additions to the membership by letter of transfer, and an effective membership of 175.

There was now a readjustment in several parishes. Salem church was separated from St. James' and united with St. John's of Manor, to form a new parish. St. James' was united with Saltsburg and Fennelton, and constituted a parish, and Rev. J. Y. Marks was called to become its pastor. He accepted the call and entered on his pastoral duties as soon as he was ordained by the Pittsburg Synod which met at Altoona in September, 1876. He was pastor of this congregation for three years, and did good work here, but owing to some disturbance in the churches he resigned on the 1st, of January, 1879 and accepted a call to the Stone Creek parish, Ohio. He has reported 38 baptisms,

29 confirmations, and had a communicant membership of 184.

In June, 1879, Rev. R. M. Zimmerman was called as the successor of Rev. J. Y. Marks. He accepted the call and entered on his work immediately after his ordination by the Synod at its convention at Fairview, Ohio, in August, (1879.) He was pastor of this parish for five years. He ministered regularly to this congregation and his services were quite acceptable. He continued his pastoral labors here till January, 1884, when he resigned and accepted a call to St. Paul's church in Philadelphia. He has made the following report of his ministerial acts: 44 baptisms, 39 confirmations, and a loss of 8 by death and removal.

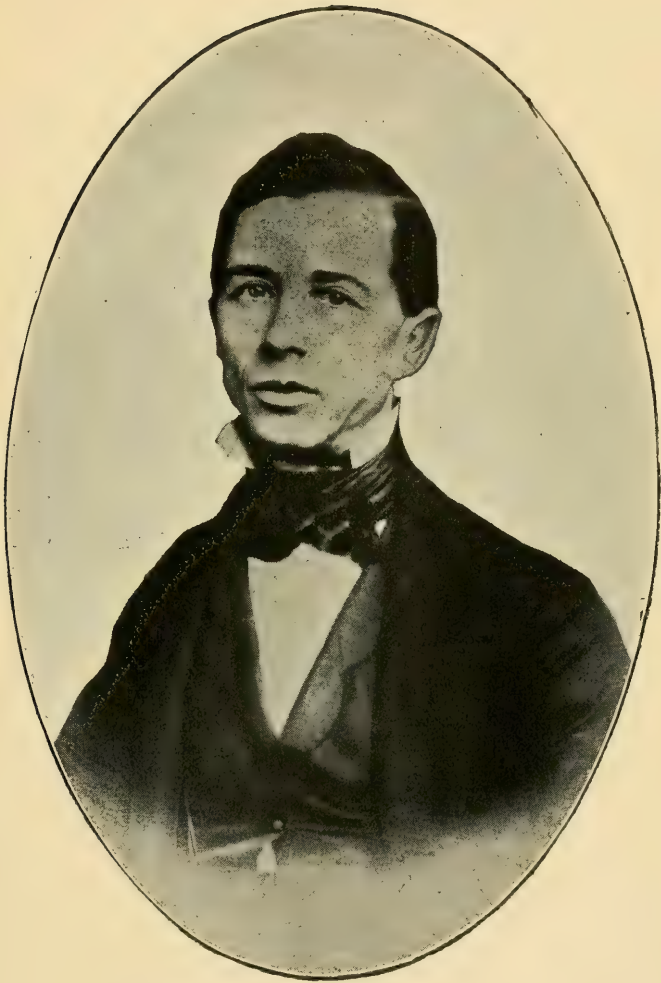
In June, 1884, Rev. D. M. Kemerer received and accepted a call to St. James' and Saltsburg parish, and became the successor of Rev. R. M. Zimmerman. He served this parish faithfully for 3 years and five months when he was elected missionary superintendent of the synod. He served St. James church on each alternate Sunday, as his predecessor did, and conscientiously attended to all the necessary pastoral duties. He has made the following report of his ministerial acts during his pastorate: 26 baptisms, 25 confirmations, and a loss of 13 by death and removal and a communicant membership of 154 at the time of his resignation, October 1st, 1887:

On January 1st, 1888, a call was extended to Rev. W. G. Hudson, of the District Synod of Ohio, to become the successor of Rev. D. M. Kemerer. He accepted the call and began his pastoral work on the 1st of February, and served this congregation for 8 years. He had a fair measure of success in his work, considering that the old congregation was really in a state of decline on account of the death and removal of so many of its members. On the 1st of January, 1896, he resigned this parish; but St. John's, Saltsburg and Fennelton church refused to accept his resignation, and he was prevailed upon to continue as their pastor.

St. James' united with St. Andrews, of Avonmore, and were constituted the St. James' and Avonmore parish. Rev. W. G. Hudson has made the following report of his ministerial

acts in the St. James' congregation during his pastorate: 52 baptisms, 77 additions to the communicant membership by the rite of confirmation and a membership of 135, showing a loss of 109 in the 8 years of his pastorate.

In December, 1896, Rev. A. M. Strauss accepted a call to St. James' and Avonmore parish and served diligently for five years. He conducted services in each church on every Sunday and faithfully performed all necessary ministerial acts and pastoral duties. He has made the following report of his work in this congregation during his short pastorate: He performed 19 baptisms, and added 28 to the communicant membership of the church by the rite of confirmation, had a loss of 36 by death and removal, and a communicant membership of 120. Rev. Strauss resigned on the 1st of January, 1901. The parish has been vacant since that time and has not been regularly supplied. Mr. Willis J. Beck, of Mount Airy Seminary, Philadelphia, served the parish quite acceptably for three months during the summer. It is still vacant (December, 1901,) and is looking for a pastor. The Reformed people have not had services at St. James' church for a long time and their congregation is practically dissolved. The Lutheran congregation has also been greatly reduced in numbers by death and removal, but especially by new congregations that have been organized out of its material. Fenneltown congregation was entirely organized out of members from St. James' church. St. John's, Saltsburg, has taken quite a number and St. Andrew's, Avonmore, is largely made up of members from the old church, and Greensburg and other towns have profited by the loss of St. James'. But the old mother church is still alive and must continue to live. The last report in the minutes of synod give the membership as 112. It has a Sunday School of some 70 scholars with teachers and officers. Mr. Jesse Weigle is the superintendent. The school is doing quite well, considering the long vacancy of the pastorate. The literature of the General Council is used. The following named persons are the present church council: T. B. Clawson, A. Smeltzer, W. R. Bowman, Albertus Bortz, J. Kuhns, J. Clawson and H. Galagher.



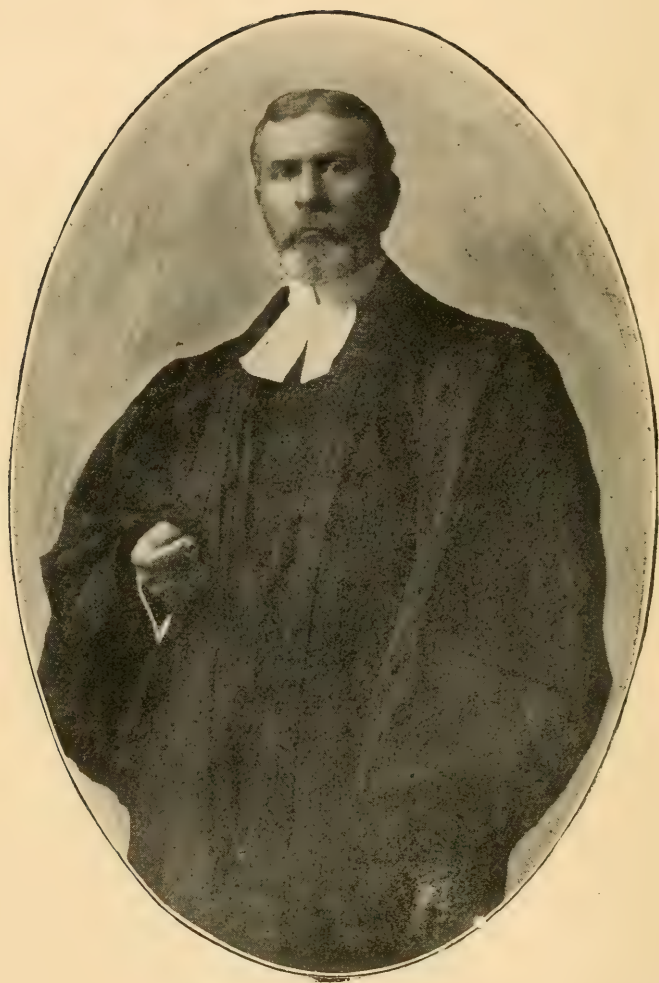
MICHAEL EYSTER.



D. D. MILLER.



W. A. C. MUELLER



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GEORGE W. SPIGGLE.

The following is a list of the pastors : Rev. John M. Steck, 1800-1829; Rev. Michael J. Steck, 1829-1847; Rev. John Rugan, 1847-1851; Rev. J. N. Burket, 1851-1853; Rev. Charles H. Hersh, May, 1853, April, 1856; Rev. Aaron Yetter, April, 1856, April, 1866; Rev. J. D. English, October, 1866, September, 1868; Rev. V. B. Christy, November, 1868, April, 1876; Rev. J. Y. Marks, September, 1876, January, 1879; Rev. R. M. Zimmerman, June, 1879 January, 1884; Rev. D. M. Kemerer, June, 1884, October, 1887; Rev. W. G. Hudson, January, 1888, January, 1896; Rev. A. M. Strauss, December, 1896, January, 1901.

XV. ST. JAMES' EVANGELICAL LUTHERAN CHURCH, YOUNGSTOWN, WESTMORELAND CO., PA.

Youngstown, the first incorporated borough in Unity township, is one of the oldest villages in the county. It is situated on the west side, at the foot hills of Chestnut Ridge, and on the old State road and the Pittsburg and Philadelphia pike, half way between Greensburg and Ligonier.

The first house built near this place was a hotel known as Reed's Tavern, situated on Nine Mile Run.

Alexander Young, an early settler in this section, owned the land on which most of the town has been built, and from him it derives its name. The exact date of the founding of this town is not known; but as early as 1789, when the township was formed, there was quite a village here, and some of the troops were encamped here and at Reed's Tavern during the Insurrection of 1794.

There was quite an old settlement in Unity township, for we are informed that the Unity Presbyterian church was started as early as 1774, when the land on which that church stands was entered. The Presbyterians were here earlier than the Lutherans and Reformed people, but in the latter part of the Eighteenth

century, the tide of emigration from the Eastern counties brought across the Alleghenies a large number of German people. Many of these settled along the Loyalhanna and its tributaries, others along Chestnut Ridge some, in the direction of Greensburg, and others towards Ligonier. This section of the country was chosen because the land was good; and also because it was in the vicinity of forts and military posts; and on the state road. There were a number of forts, easily accessible to the settlers—Fort Shippen on the Loyalhanna, Miller's Fort, and Fort Ligonier. But the settlers along the Ridge had to bear the same trials and privations that were the lot of the pioneers in other parts of the country; for the same conditions were found here that existed in St. Paul's, Ridge, and St. James', Ligonier, and other communities to which reference has been made. The pioneers came into a new and wild country where they had to shape and fashion things to meet their necessities. They had to clear away the forests, build homes and provide sustenance for themselves and for those depending upon them, and protect themselves and their households from the dangers that threatened them in their frontier life.

They had not only to subdue the land, and prepare it to produce food; but they had also to subdue the native inhabitants that were everywhere a menace to the white man. These were years of trial and warfare which imposed heavy burdens upon the people; not a few had to undergo the dangers and fortunes of the camp and field, but they did not forget their church and their duty to God.

Before a church was built, religious services were held in private houses. Tradition relates that Rev. John M. Steck preached in the homes of Henry Kuhns (Kunze), Daniel Kuhns, and others. As soon, however, as the settlers had met their most urgent needs, they made provision for church and school. Here, as elsewhere, a school house was built which served as a place of worship as well as for school purposes. A preaching station was established about the year 1800; a provisional organization formed, and services were conducted as often as time and circumstances would permit.

When Father Steck had all Westmoreland county and adjacent parts as a parish, and when his principal congregations had only one service a month, it is reasonable to conclude that his preaching stations and distant points could not be reached oftener than once in two or three months.

After the War of 1812 was over, and people had had a little time to recover from its drain and waste, they took steps to build the Lord a house. It was a union church, like all the others, built, owned and used jointly by the Lutheran and Reformed congregations. The following article of agreement was adopted by the two congregations before they built the church. The document is dated January 14th, 1815.

"We the members of the Evangelical Lutheran and Reformed congregations of Youngstown, Pennsylvania, agree to build a union church to the glory of God, and for the propagation of his word; and it shall be built and governed by the following rules and regulations:

1. Both congregations shall have equal rights in the church. Each shall hold services at their time without interference of the other.

2. The money now in the treasury, and the fruits and gifts donated shall be applied to the erection of the church, and shall not be used for any other purpose.

3. All money collected as offerings in the church shall remain in the common treasury for necessary expenses.

4. No minister shall be allowed to preach in this church unless he comes properly recommended.

5. Should the officers of the congregations decide to build a parochial school house on the church lot, they shall not be hindered.

6. Both congregations shall strive to keep peace in the church; and if any one disturbs the peace, and after proper warning, refuse to be reconciled and to live in harmony with his brethren, he shall be excluded from the congregation.

Signed by

DANIEL KUHN,
JOHN BRINDLE
WILLIAM HEGUS,

Trustees and Building Committee of the two congregations.

This historic document of 1815 is evidence that both the Lutheran and Reformed congregations existed and were permanently organized before this time. The church was completed and dedicated in the autumn of 1815, pastors Steck and Weber conducting the dedicatory services. It was 30x40 feet in size, built of hewn logs, after the style of churches of that day, plainly finished and simple and primitive in all of its appointments. It stood more than fifty years and served two generations as a place of worship. It was repaired several times, and some improvement was made on its original finish and furnishment. It stood longer than any other log church in this county, not being replaced by another until 1867.

The growth of this congregation was slow in its early history, and for obvious reasons. The country was thinly settled. There was too little church services and too little pastoral care to encourage rapid growth. Later, however, the membership began to grow, and there has been a steady increase to the present time. It has maintained itself far better than many other congregations in the rural districts.

Ten pastors have served this congregation since its organization. Rev. John M. Steck was the first, his pastorate extending from 1800 to 1827. With his vast field of labor he could not give it the service that it needed, but he did all that his strength and circumstances enabled him to do. He laid the foundations. He worked with self denial and many hindrances; but the seed which he sowed brought forth fruit in later years.

In 1827, when he began to feel the weight of years, he resigned this church and placed it under the care of Rev. Jonas Mechling, who was then young, full of vigor and enthusiasm. He served the congregation faithfully and acceptably, and more frequently than his predecessor, thus infusing new life into it. He gathered the people, greatly strengthened the congregation and placed it on a good footing. He was pastor for thirty-one years. He saw a whole generation pass away and a new generation rise before him. Think what that means! What a long list of ministerial acts it records! How many sermons preached, how many prayers offered, how many children blessed in holy

baptism, how many adults instructed in Christian doctrine and consecrated to full membership by the laying on of hands and prayer, how many received the holy communion from his hands, how many of the sons and daughters he joined in the sacred bonds of marriage, and how many of the fathers and mothers, and persons of all ages, he laid away in God's acre with the benediction of a Christian burial!

In 1848 Rev. Mechling accepted a call from the Greensburg parish, yet he continued his pastoral care over this church until 1858, because no suitable pastor could be secured. At the close of his pastorate he held a communion at which ninety-five persons participated, indicating that there was a membership of at least one hundred and twenty-five.

In 1859 Rev. Isaac O. P. Baker became the successor of Rev. Mechling, whose parishioner he had been for a number of years. For three years he ministered to this people in German and English. He conducted services on every alternate Sunday, and did earnest and successful work. His career seemed just begun. He had become acquainted with the people, and understood their needs. They, in turn, were beginning to learn his character and appreciate his worth, when, on December 10th, 1862, in the morning of his ministry, and on the threshold of a life of usefulness, his work was ended by death.

After a lapse of several months, in the summer of 1863, Rev. G. W. Busby was called. He was pastor of the congregation almost six years, but ministered only in the English language. His services were acceptable to the English speaking people; but, as a number of members desired German services, Rev. G. W. Mechling, then pastor of the Ligonier parish, was called as associate pastor. Whilst his services were always acceptable, they were especially desirable at funerals, and at the celebration of the holy communion. He continued his labors in this congregation until 1865, when he accepted a call to St. Peter's, Lancaster, Ohio.

Rev. Busby continued his work in this church four years longer. During his ministry several important events occurred. In 1868 the union between the Lutheran and Reformed congre-

gations was dissolved by mutual agreement. The old log church was given up, as it was no longer fit for use, and the lot on which it stood, was, by common consent, made a part of the cemetery grounds.

Each congregation being independent, now purchased its own lot and built its own church. The Reformed removed to the main street of the town. The Lutherans secured a site near the old lot and built a neat and substantial brick church. It is Gothic in style of architecture, 40x60 feet in size; it is well built, neatly finished and plainly but comfortably furnished. The entire cost of the edifice was covered by \$6,000. The seating capacity is about 400. The church was completed and dedicated in the autumn of 1867. Rev. Busby continued his pastoral relations until July, 1869, when he accepted a call from a parish in Ohio.

Owing to the fact that a number of the leading members were dissatisfied with the services all in English, a minister was called from the Joint Synod of Ohio in the person of Rev. Amos Poorman, who ministered to the congregation for two years. He was succeeded, in 1871, by Rev. W. A. Weisman, also a minister of the Joint Synod, who was pastor for five years.

The change of synodical relations caused no little friction in the congregation, and threatened to split it in two. This, together with some other matters, such as close communion, pulpit fellowship, and the secret society question, on which Rev. Weisman took a very radical position, was the cause of his resignation.

We have no record of the ministerial acts of these pastors. We know that owing to the division of sentiment caused by the change of synodical relations, the growth of the congregation was greatly hindered.

After the withdrawal of Rev. Weisman, a vacancy of several months occurred. On the first of March, 1877, Rev. H. L. McMurry was called as pastor of the Ligonier parish. Soon afterwards he was elected pastor of St. James, Youngstown, which then became a part of the Ligonier parish. He served this congregation acceptably, on each alternate Sunday, for five

years, administering the holy communion twice a year, and performing all necessary ministerial acts.

During his pastorate the people were again united. There was encouraging growth in the membership, an old debt resting on the church was cancelled, and the congregation returned to its former synodical relations as a member of the District Synod of Ohio. Rev. McMurry resigned the Ligonier parish in May, 1882, to accept a parish in Ohio. He was succeeded by Rev. J. L. Smith in July of the same year, whose pastorate extended over nearly ten years. He conducted services in this church on every alternate Sunday, and administered the holy communion twice a year. He instructed catechetical classes every two years, and confirmed a large number of young people.

He had eminent success in awakening the interest and developing the strength and liberality of the people. The growth in membership financial ability and efficiency was such that during his pastorate this one parish was successfully divided into three. Important repairs and improvements were made in the church. After a general renovation. The old windows were replaced by new ones of decorated, stained glass, and a new organ was purchased. Not long after these improvements were made the church was struck by lightning, causing serious damage which had to be repaired at considerable expense.

In April, 1892, Rev. J. L. Smith, accepted a call from Christ church, E. E. Pittsburg. His ministerial acts, as far as recorded in the minutes of Synod, show that he baptized 107 children; added 87 by confirmation and letters of transfer; suffered a loss of 42 by death and removal, and had a communicant membership of 154 at the close of his pastorate.

On the 1st of June, 1892, Rev. I. K. Wismer was called and has been pastor of the parish down to the present time. He has conducted services on every alternate Sunday, morning in St. James' church, and performed all ministerial acts and pastoral duties.

There has been a steady increase in the membership during the present pastorate, and the congregation has now decided to be independent. Trinity church, Latrobe, made this overture

for the division of this parish. It sent a request to the Southern Conference, convened at St. Paul's church on October 21, 1901, asking to be constituted a separate parish, in order to have the entire time and services of its pastor. After due consideration of the condition and needs of Trinity church, the Conference granted the request, and appointed a committee of three pastors to meet the council of St. James' church, Youngstown, to carry out the action of Conference. The committee met said council on the 7th of November, and laid the action of Conference before them, as instructed, and, after a full discussion of the needs of Trinity, as well as the condition and prospects of St. James, the council accepted the action of Conference, which had constituted St. James an independent parish.

On November 10th Rev. Wismer offered his resignation to St. James' church, to take effect on January 1st, 1902, when the congregation will be in a position to elect its own pastor. He has made the following report of his ministerial acts during his pastorate: He baptized 132 children, added 94 to the communicant membership by the rite of confirmation, and 18 by letters of transfer; a loss of 34 by death and 36 by removal, leaving a membership of 227.

This congregation is a good illustration of the good effect of decreasing the parish and increasing the service. Under Father Steck, the parish included all Westmoreland county; under Rev. Jonas Mechling, it consisted of eight to ten congregations; under Rev. I. O. P. Baker, six congregations. During the pastorate of Rev. J. L. Smith the lines were drawn still closer, and it was reduced to four congregations. Since Rev. Wismer's coming, it has had only two, and now each congregation is a separate parish. As we look along the line we see that the increase of the congregation was proportional with the decrease of the size of the parishes and the increase of services.

It has now reached the happy position to which every congregation should aspire, namely, to have services on every Lord's Day. This is the normal condition of every church. We congratulate this congregation on this attainment, and look for good results from it. The congregation, in union with the

Reformed, purchased a plot of ground, adjoining the old burying ground, and organized a cemetery company, and are now jointly managing the cemetery under articles of incorporation.

St. James has a Sunday school which has been carried on as a Lutheran school ever since the present church was built. It numbers over one hundred scholars in regular attendance, and is organized according to the system of Graded Lessons, and is using the General Council literature.

The following named persons compose the present church council: Deacons, Jacob J. Karns, A. J. Kells, John G. Karns, J. W. Brindle, Frank Shirey, C. W. Smith; trustees, B. F. Geiger, William A. Bossart, D. C. Shirey.

The list of pastors:—Rev. John M. Steck, 1800-1827; Rev. Jonas Mechling, 1827-1858; Rev. I. O. P. Baker, 1859-1862; Rev. G. W. Mechling, 1863-1865; Rev. G. W. Busby, 1863-1869; Rev. Amos Poorman, 1869-1871; Rev. W. A. Weisman, 1871-1876; Rev. H. L. McMurray, 1877-1882; Rev. J. L. Smith, D. D. 1882-1892; Rev. I. K. Wismer, 1892-1902.

XVI. EMANUEL'S EVANGELICAL LUTHERAN CHURCH, FRANKLIN TOWNSHIP, WEST- MORELAND COUNTY, PENNA.

Franklin township was organized between the years 1785 and 1788, but there were settlers here long before that time. Land was entered as early as 1769. Robert Hays settled here in that year, and Michael Rugh followed in 1775, and one of the Berlins in 1774. Among the principal names, of German descent, that have come down to us, are the Hayeses, Rughs, Berlins, Hills, Drums. Snyders, Hankeys, Starks, Klines, Kuhns, Hobaughs, Rubrights, Ramaleys, Lauffers, Longs, and Haymakers. Prominent among the English names are the Duffs, Chambers, and others well known among us.

The same conditions are found here that were found in the other early churches noted. The same trials had to be endured, and the same burdens had to be borne that were the common lot of pioneer settlers. Robert Hays and his son were taken captive by the Indians and held for three years. In 1778 Michael Rugh and his family were also carried away. They were first carried to Venango, later to Canada and were held in captivity three years. After their release they were sent to New York and from there returned home.

Jacob Berlin came to this section of country in 1794, when troops were sent into Westmoreland county to put down the Whisky Insurrection. He came first on a visit to his uncle who had settled here many years before; was pleased with the country, and settled here soon afterwards. He is the grand ancestor of the well known Berlin family in this county.

Whilst this was a good settlement yet no church was organized for a number of years. One reason was because the people were widely scattered; many, however, attended services at other places—some at Manor church, others at Beamers' and at Hanky's. Services were also held for years in private houses and school houses. There was a provisional organization for some time before a permanent one was effected. Emanuel's church was organized in 1820, after which more frequent services were conducted. For several years services were held in the old log building, which had been used as a blockhouse. This old log house was a landmark in this community, as it had served the fathers as a fort and, also, as a place of worship. Its ruins have only recently been removed.

In 1828 a move was made by the Lutheran and Reformed people, jointly, to build a church. Philip Drum and Peter Hill donated the ground needed as a site both for a church and for a burying place.

The following is the method proposed: The people of the neighborhood met and agreed to build, and that each member should do a certain part. Those who had farms and timber agreed to cut and hew a certain number of logs and deliver them at the place the church was to be built. In due time

the logs were hewed and hauled to the appointed place, when the members of the two congregations, and others, assembled and raised the building. Others who had not contributed logs did work. The carpenter work, the plastering, and whatever else had to be done in the completion of a plain log building, was done without compensation, so that when the church was finished it was dedicated free of debt. It was set apart to the worship of God by the Lutheran and Reformed pastors as soon as it was completed.

In 1845, when the buiding had become too small, and was no longer fit for occupancy, it was enlarged by taking out the east end wall and adding fourteen feet to it. The whole building was weather-boarded, thoroughly repaired and greatly improved. It served a good purpose that it was used as a house of worship for over thirty years.

In 1856 a move was made to build a new church. A plan was adopted, subscriptions solicited, and the contract for its erection let to John W. Kuhns on the 12th of September, 1856. for \$2,700. It is built of brick, Gothic style of architecture, 44x65 feet in size, 20 feet high to the square, and has an oval ceiling. It is neatly built and plainly furnished.

The building committee were: John Rubright and Peter Hill, Reformed, and John Stark and John Hobaugh, Lutheran. The contract provided that the church should be finished by November 1st, 1857, but it was not completed till the spring of 1858, and was dedicated on Easter Sunday, Revs. Jonas Mechling, N. P. Hacke and R. P. Thomas were present and took part in the consecration services. The Emanuel's congregation now took a new start and made commendable progress for a few years.

The Hills church was really begun by the Reformed people, and they have stood right by it all the time, and today we see the result. They have a large, flourishing congregation, while we have a mere handful of people. Our interest died out here, like the Reformed in several places noted, because it was neglected. The Reformed congregation, perhaps, had the best start,

but that would not have made much difference, if we had looked after our interests properly after we did begin work.

This field was long neglected before any organization was effected, but after the congregation was organized it suffered such long vacancies that its growth was greatly hindered. Much valuable material that ought to have been gathered for the upbuilding of our church, was absorbed by other denominations, especially by the Reformed congregation, which was in close fellowship with ours.

Rev. John M. Steck, who organized this church, was pastor of it for about ten years, but his field was so large that this distant congregation received only a small part of his time and service. He ministered to these people as often as time and strength permitted, but when we remember the extent of his field, and that his strongest congregation had only one service a month, we can readily see that a small and distant church like this could not be reached oftner than once in two or three months. Under these circumstances rapid growth could not be expected. It is a wonder that it grew at all, or that it even maintained an existence.

When Father John M. Steck died, in 1830, his son, Rev. Michael J. Steck, became his successor but he was not able to do more for this field than his venerable father; though his strength was much greater, it was not equal to the increasing demands of this vast parish. He served it as often as circumstances permitted, but not with such regularity as was necessary to insure its growth and success. He maintained a pastoral care till 1843, when Rev. Jacob Zimmerman, of the Joint Synod of Ohio, became pastor, in connection with a congregation in Allegheny township, known as the "Klingensmith Church," which was dissolved many years ago. He served both congregations for about five years, and conducted services on every alternate Sunday. In 1847, owing to some physical disability, he resigned and soon afterwards retired from the active ministry.

Soon after the resignation of Rev. Zimmerman, Rev. Daniel

Mayer of the Pittsburg Synod, became pastor, but he also ministered to this congregation only every two months, as his predecessor had done, consequently could not do much in the permanent upbuilding of it during his short pastorate. After his resignation, in the autumn of 1849, it suffered a long vacancy, of which notice is taken by the Reformed historian.

In 1851, Rev. Jonas Mechling, of the Greensburg parish, rendered valuable services, and, later, took full charge, and exercised pastoral care over it till his death. For several years his son, Rev. G. W. Mechling, assisted him. The latter frequently conducted services here and also held a number of communion services but his labors were discontinued after 1865, he having accepted a call elsewhere.

After the death of Rev. J. Mechling, Rev. J. S. Fink took charge of this church, in connection with Manor, and was pastor about six years. He rendered regular and faithful service. During his pastorate this congregation, as well as St. John's, Manor, united with the Pittsburg Synod.

After Rev. Fink's resignation, Manor and Hills were constituted a parish and Rev. J. A. Sheffer became pastor on April 1, 1875, and served it for one year and three months. His services were well received, but his pastorate was too short to do much effective work. He baptized several children, confirmed four adults, conducted 14 funerals and reported 35 communicant members.

Rev. J. A. Bauman, of the Delmont parish, succeeded Rev. Sheffer soon after the latter's resignation, on July 1, 1876, and served it till April, 1877, when he resigned and accepted a professorship in Muhlenberg College.

In the summer of 1877, Rev. Enoch Smith of the First Church, Greensburg, supplied it for a few months, and in the autumn of the same year Rev. W. F. Ulery, of Zion church, Greensburg, became temporary pastor, and served it, in connection with Manor, on every alternate Sunday, from October, 1877, till November, 1878, preaching the word and administering the holy sacraments.

After the withdrawal of Rev. Ulery, Rev. V. B. Christy, of Irwin, rendered services for nearly one year.

In the autumn of 1879 Rev. A. D. Potts, of Delmont, was called and became pastor and served quite acceptably for a period of three years and six months. He resigned on April 1st, 1883, to accept a call from St. Paul's church, Pleasant Unity. He made the following report of his ministerial acts: Baptized five children, added five adults by the rite of confirmation, several by letters of transfer, conducted a number of funerals and had a membership, at the close of his pastorate, of 35.

In the summer of 1883, Rev. J. W. Myers, of Delmont parish became pastor, and preached on every alternate Sunday afternoon till June, 1886. During his pastorate several important events occurred as noted in the following paragraphs:

By an article of agreement, dated September 22, 1883 the dispute between the Lutheran and Reformed congregations of Hill's church, was adjusted and the Lutherans sold their interest to the Reformed people, and removed to Export.

A lot was secured from Mr. John Duff, along side of the old log church known as "The Tent." It may be interesting to know why this old historic place was called "The Tent." Grandmother Holloway, of blessed memory, used to tell that long before a church was built a tent was erected in which services were held, and that she often worshiped there. Hence the place, as well as the log church, was called "The Tent." The ruins of the old log church, which was built by the Seceders and was very primitive in all its appointments, were only removed when the new church was erected.

Early in 1884, a beginning was made to build the new church. A plan was adopted, subscriptions solicited, and the contract let, and in mid-summer the corner stone was laid, and the work progressed so rapidly that by the middle of September the church was completed, and on the 30th of the same month it was dedicated to the worship of God with appropriate services. Revs. Edmund Belfour and D. M. Kemmerer assisted the pastor on this occasion. On the 11th of April, 1885, a new constitution was adopted, and officers were elected

under it. In June, 1886, Rev. Myers resigned to accept a call from Rochester, Pa. He has reported several baptisms, three confirmations and four additions by letters of transfer and a loss of two.

On the 1st of October, 1886, Rev. C. L. Holloway, became pastor and performed his work in the same order as his predecessor had done, holding services on every alternate Sunday afternoon. In the autumn of 1891 he resigned and accepted a call from the Mt. Pleasant parish. He baptized 2 children, confirmed 9 adults, and conducted six funerals.

In December, 1891, Rev. Philip Doerr became pastor of this church. He began at once to hold services on every Sunday afternoon, and continued to do so during the entire time of his pastorate. The church was repaired at a cost of \$179. He has made the following report of his ministerial acts: Baptized 16 children, confirmed 13 adults, added 13 by letter of transfer, conducted 8 funerals, and at the close of his pastorate he had a communicant membership of 48. He resigned on the 1st of March, 1897, to accept a call from the Brush Creek parish.

Early in the summer of 1897, Rev. R. G. Rosenbaum became his successor, and has pursued his work in the same order. He has conducted services on every Lord's Day and held communion four times a year, and has faithfully performed all necessary ministerial acts. There have been expended on repairs \$150 since the beginning of his pastorate. He has baptized 13 children, added 19 persons by the rite of confirmation, and 8 by letters of transfer; he has had a loss of 26 by removal, and has now a membership of 48. Emanuel's congregation has a good Sunday school, which is well attended and never closed.

The following are the names of the Church council: Robert Duff, elder; Frank Lauffer, W. G. Cline and Uriah Lessig, deacons; J. L. Laughrey and Joseph Duff, trustees.

The following is the list of pastors:—Rev. John M. Steck, 1820-1830; Rev. M. J. Steck, 1830-1843; Rev. Jacob Zimmerman, 1842-1847; Rev. D. Mayer, 1847-1849; vacancy; Rev. Jonas Mechling, 1851-1868; Rev. J. S. Fink, 1868-1874; Rev. J. A.

Sheffer, 1875-1877; Rev. J. A. Bauman, 1876-1877; Rev. Enoch Smith, 6 months; Rev. W. F. Ulery, 1877-1878; Rev. V. B. Christy, 1878-1879; Rev. A. D. Potts, Ph. D., 1879-1883; Rev. J. W. Myers, 1883-1886; Rev. C. L. Holloway, 1886-1891; Rev. P. Doerr, 1891-1897; Rev. R. G. Rosenbaum, 1897 to the present.

XVII. ZION'S EVANGELICAL LUTHERAN CHURCH, GREENSBURG, PENN'A.

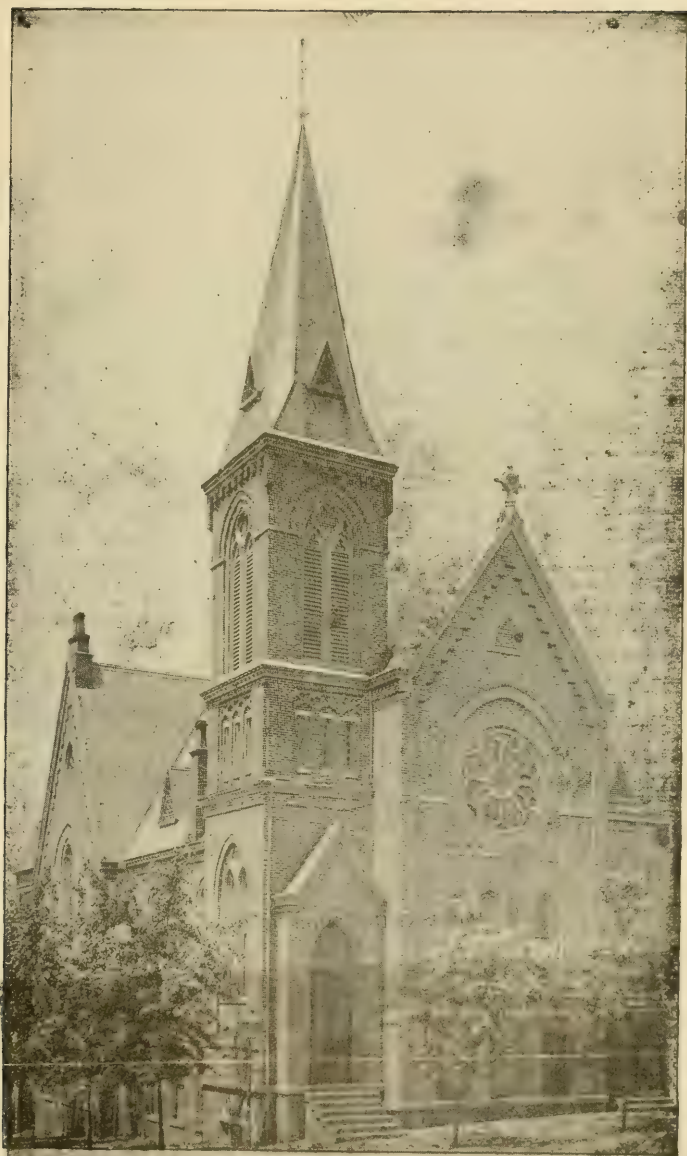
In the autumn of 1847, at the request of Rev. Michael J. Steck, pastor of the Greensburg parish, Rev. John Rugan, of Philadelphia, was called as his assistant, with special reference to the increasing needs of English services. He accepted the call and began to hold English services in the German church. These services were quite acceptable to the English speaking people, but they had not continued long till objections were raised to the use of the German church for English services.

On the 21st of November, 1847, a call was issued for a meeting of all those who desired the organization of an English Lutheran congregation in Greensburg. Accordingly on the 5th of December, the meeting was held in the German church, at which the following resolutions were adopted:

1. *Resolved*, That it is proper and expedient to organize an English Lutheran congregation in Greensburg.
2. *Resolved*. That a committee be appointed to ascertain who, and how many, will be willing to enter this organization.
3. *Resolved*. That a committee be appointed to draft resolutions, and nominate officers under this constitution.

Daniel Welty, Martin B. Hartzel, John Kuhns, Sr., John L. Bierer, Daniel Kistler, Henry Kettering and Lewis Trauger were appointed as the committee under the second resolution.

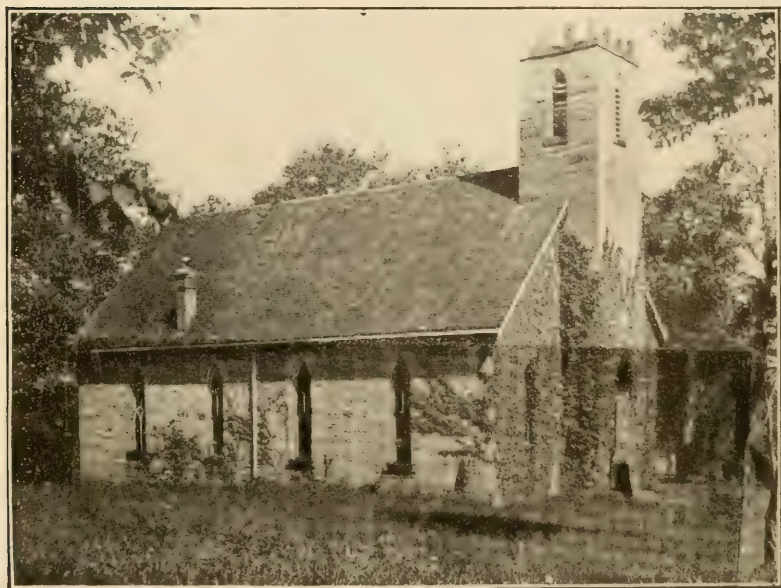
Rev. John Rugan, A. Rumbaugh, Daniel Welty and Henry K. Welty, were appointed a committee under the third resolution, charged especially with framing a constitution.



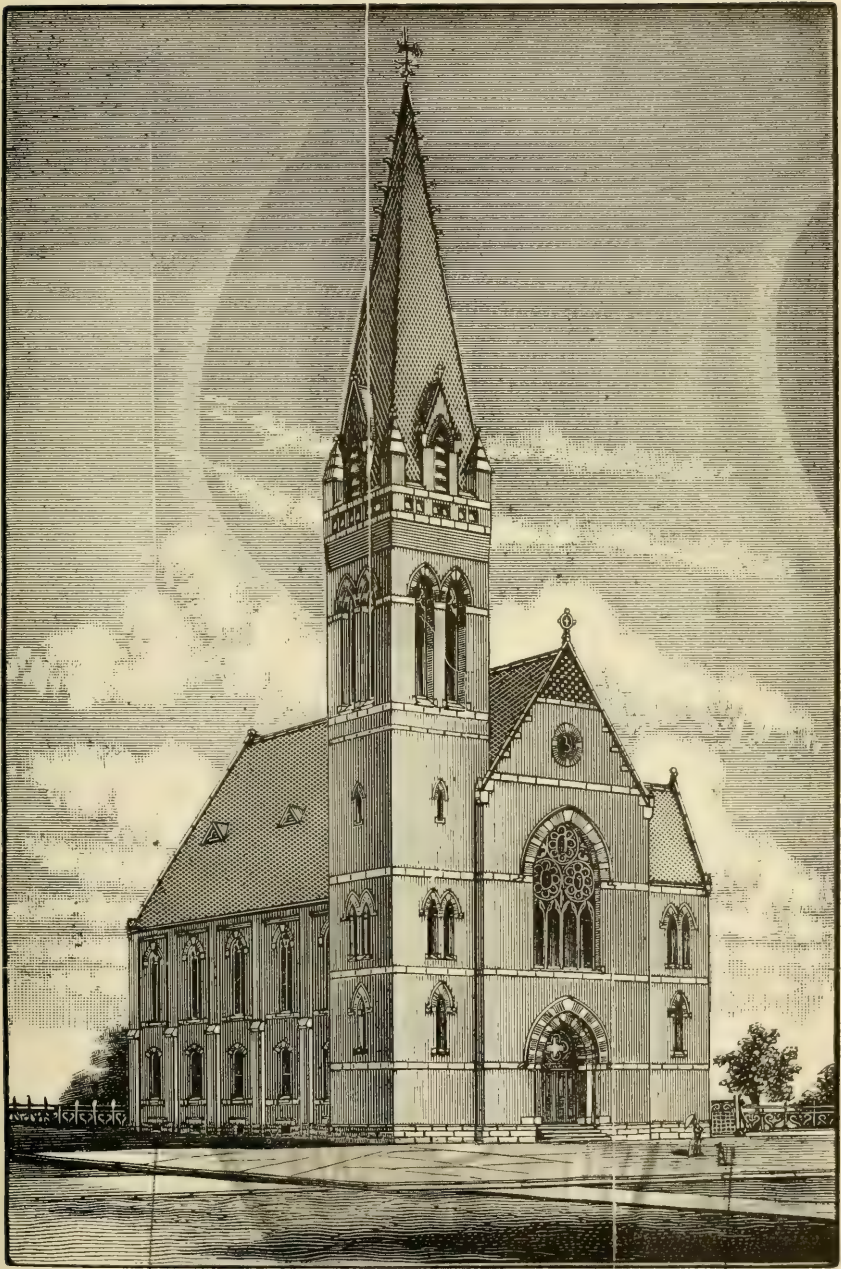
ZION'S CHURCH, GREENSBURG



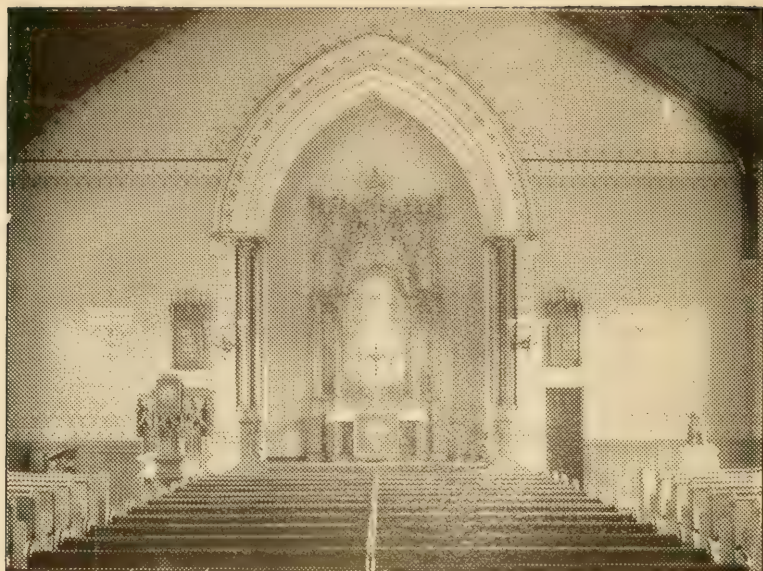
ZION'S CHURCH PARSONAGE, GREENSBURG.



ZION'S MEMORIAL CHURCH, JUMONVILLE.



ST. JAMES' CHURCH, ALTOONA



ST. JAMES' CHURCH CHANCEL, ALTOONA, PA.



ST. JOHN'S CHURCH, BOQUET

The meeting adjourned to convene again on the 16th of January, 1848, to hear the report of the committees appointed, and to further perfect the proposed organization.

As the use of the German church had been denied for the holding of the meeting on January 16, the use of the Protestant Episcopal church was kindly granted, where the friends of the movement assembled as per adjournment.

At this meeting Rev. John Rugan acted as president, and Lewis Trauger, secretary.

The first committee reported that forty persons had signified their willingness to become members of the proposed English congregation.

The second committee reported and presented a constitution, which, after it had been explained by Rev. Rugan, the chairman of the committee, and had been duly considered, was unanimously adopted. Under its provisions a congregation of forty members was organized by the name, style and title of "Zion's Evangelical Lutheran Church of Greensburg, Pa."

The following named persons were elected as the first officers under the constitution: Martin B. Hartzel and Daniel Welty, Sr., elders; John L. Bierer, Lewis Trauger, John Bortz and Henry K. Welty, deacons; Peter Rummel and Samuel Hoffman, trustees.

The congregation being now organized, but having no place of worship, application was made to the county commissioners for the Court Room, which was kindly granted. Services were held here on every alternate Sunday till the fall of 1848, when the old Presbyterian church was leased where services were held untill a church was built.

Rev. John Rugan served this congregation very acceptably till October, 1849, when he resigned to accept a call from St. James' church Bell township, and other points. The same month Trinity, Adamsburg, which Rev. Rugan had organized and served for one year, was joined with Zion's church, and the two were constituted the Greensburg and Adamsburg parish, and Rev. Michael Eyster of Greencastle, Pa., was called to become the spiritual shepherd of this little flock.

When Rev. Michael Eyster became pastor of this congregation it had less than fifty members, and received no moral nor financial support from the congregation from which it has gone out. The need of a church was keenly felt, and the matter of church building was often warmly discussed; but no effective measures were taken till January, 1851, when a congregational meeting was called for this purpose.

The committee previously appointed by the church council to secure a lot, reported that Mr. John Kuhns, Sr., had offered to donate a lot, situate on the corner of Second and Junction streets, (now Pennsylvania avenue) suitable as a site, which offer was thankfully accepted. A plan was at once formulated and adopted, and a committee appointed to solicit subscriptions and money for its erection.

John Kuhns, Frederick J. Cope, William Row and John Bortz were appointed this committee. As the committee soon was making encouraging progress the work of building was commenced at once.

Early in the spring of 1851, the contract was let to Philip Walthour of Greensburg, for \$2,800. The work progressed very satisfactorily and the edifice was completed by the 1st of November, of the same year, and on the 21st of the same month it was consecrated to the worship of Almighty God. Revs. W. A. Passavant and W. S. Emery assisted the pastor, Rev. Michael Eyster, at these joyous services. The church was a plain brick building, 45x65 feet in size, with end gallery and a basement for Sunday school and lecture room. The auditorium was plainly but neatly finished and comfortably furnished. The carpet, pulpit, altar and other furniture and fixtures, such as heating and lighting apparatus, were not included in the contract price.

Under the faithful and successful ministry of Rev. Eyster the congregation enjoyed an increasing measure of prosperity, for in the spring of 1853, he reported a communicant membership of 105, but in August, of the same year the ministry of this devoted man was suddenly ended by death. His death fell like a

great calamity on this congregation and was generally lamented as a serious loss to our church.

Early in the spring of 1854, Rev. Milton Valentine, then of Pittsburg, now of the Theological Seminary, Gettysburg, Pa., was called as pastor of this parish and was installed in his work on the 1st of April. He served faithfully and satisfactorily, but, owing to serious throat trouble, he resigned on April, 1st 1855. Rev. Dr. Valentine is a man possessed of eminent abilities, as his life work shows; but during this short pastorate he was scarcely able to repair the loss sustained by the long vacancy which followed the death of the lamented Eyster.

After the resignation of Rev. Dr. Valentine, Rev. A. H. Waters of the Theological Seminary, Gettysburg, served this congregation, as a supply, for three months, when he was called to become pastor of the Butler and Prospect parish in Butler county, Pa.

On the 1st of July, 1855, Rev. W. F. Ulery, also of the Theological Seminary, Gettysburg, was called to become pastor of the Greensburg and Adamsburg parish, and entered on his duties on the 9th of August. He served these two congregations, Trinity, Adamsburg and Zion's, Greensburg, preaching, the word regularly on every alternate Sunday, and administering the holy sacrament of the altar twice a year.

During a pastorate of eight years there were many changes; some came and some went, some were dismissed and some were laid away in God's acre; 121 children were baptized and engrafted into the body of Christ, 119 were received into full membership by the rite of confirmation and 48 by letters of transfer, making 167 additions to the membership; a loss of 7 by death and 15 by removal. This doubled the effective membership that was here eight years before, when he began his pastorate.

In July, 1863, Rev. W. F. Ulery resigned the Greensburg and Adamsburg parish, his resignation taking effect on the 1st of August. He began mission work to which he had been called by the Synod on the 1st of September of the same year. Immediately after his resignation Rev. Daniel Garver, of Canton, Ohio, was called to become pastor of this parish. He accepted

the call and took full charge on the 1st of the following October. He served regularly as his predecessors had done, and His services were quite acceptable and his ministry among these people was eminently successful, but on the 30th of September, 1865, his work on earth was ended. On the very threshold of his ministry and life of usefulness in the church the Master called him to his reward. How mysterious are the ways of God ! During his short pastorate he baptized 25 children and added 22 persons to the communicant membership by the rite of confirmation and others by letters of transfer, and had a loss of 10 by death and removal. After the death of our lamented Brother Garver, this congregation, as well as the parish, suffered another long vacancy, which was only partly supplied.

On the 1st of January, 1866, Rev. J. K. Plitt of New Jersey, was called and was installed pastor of this parish in February by Revs. Reuben Hill and J. G. Goettman. He ministered regularly to this congregation on every alternate Sunday for seven years and a half, and fulfilled the duties of a Christian pastor with earnestness and fidelity. The record of his ministerial acts shows how faithfully he performed his work. At the close of his pastorate, in July, 1873, he reported 139 children blessed in holy baptism, added 119 young persons by the rite of confirmation, and had an effective membership of 240. A long vacancy followed his withdrawal.

On the 1st of May, 1874, Rev. A. H. Bartholomew was called as his successor, who began his work on the 1st of June following, and was installed on the 10th of August by Rev. Samuel Laird of Pittsburg. He ministered to this congregation regularly on every alternate Sunday till the spring of 1876, when Zion's church separated from Trinity church, Adamsburg, and became an independent parish. He resigned Trinity and continued to serve Zion's. He now conducted services every Sunday, morning and evening, till October, 1st, 1876, when he resigned. At the close of his pastorate he reported 50 infant baptisms 40 additions by the solemn rite of confirmation and letters of transfer and an effective membership of 270. After the resignation of Rev. Bartholomew who was called to the church

of the Twelve Apostles, Saegertown, this parish was vacant till July, 1877.

On the 8th of March, 1877, a severe dispensation befell this congregation in the destruction of their church by fire, which was communicated to it from an adjoining building. This was a heavy loss at the the time, for there was not a dollar of insurance on it; but it proved a blessing in disguise, for out of the ashes of the old church arose the beautiful house of worship, which is now the property of Zion's congregation.

The matter of rebuilding was at once discussed and, on the 11th of March, a congregational meeting was held at which it was unanimously resolved to rebuild at once, and a committee was appointed to solicit subscriptions for this purpose. On the 10th of May, at another meeting, the following named persons were appointed as a building committee: Lewis Trauger, George F. Huff, Jos. Bowman, Z. P. Bierer, John Koser, C. H. Stark and Lewis Walthour.

Lewis Trauger was elected chairman, and J. S. Walthour secretary. On the 6th of June the committee employed Messrs. Drum and Steen, architects, of Pittsburg, to prepare plans and specifications, which were laid before them on the 19th day of the same month and were unanimously adopted.

Early in June Rev. W. F. Ulery was unanimously called and became pastor on the 1st of July. On the 31st of July the committee purchased materials for the erection, of the church and on the 6th of August work was begun. On the 9th of August, 1877, the contract with Kemp and Hammer for the stone and brick work was closed. On the 15th of August the work on the foundation was commenced which progressed so rapidly that by the 24th of September the stone and brick work on the basement was completed, and the corner stone was laid with appropriate services, Revs. S. Laird, D. D. V. B. Christy and J. S. Fink assisting the pastor on this memorable occasion.

The work of building was pushed forward so rapidly that by the middle of December the church was fully enclosed. The work of finishing was resumed as early the following summer as arrangements could be made and on the 1st of November,

1878, the basement was finished. It was opened for regular Sunday services, which were held here till the auditorium was finished and dedicated.

On Saturday, the 2d of August, 1879, the church was set apart to the worship of God; the pastor was assisted at these joyful and impressive services by Rev. J. A. Seiss, D. D., of Philadelphia and Rev. Samuel Laird, then of Pittsburg. There were also present Revs. Christy, Doerr, Fink, McMurry, Enoch Smith, J. D. Roth, Hantz and Zimmerman, of Westmoreland county, and Professor D. McKee of Thiel College. Doctor Seiss preached the dedicatory sermon, Rev. Laird made an address to the congregation, and the pastor, W. F. Ulery, performed the act of consecration, assisted by Rev. Dr. Laird. The first communion was celebrated on Sunday August 3, 1879.

The church is a neat brick building, in size 45x80 feet, Gothic in its architecture, with two corner towers, one of which terminates in a spire 115 feet high, with an entrance in each tower. A fine Troy bell, the gift of Mr. and Mrs. Lewis Trauger, hangs in the tower; the lower story is 12 feet high, and is divided into four apartments for Sunday School purposes and lecture room. The auditorium, embracing the entire church, is a beautiful room—whether we consider its architecture, its acoustics, its finish or furnishings, it is all that could be desired, and reflects credit on those who made the plan, as well as on those who adopted it and carried it out so well. Its entire cost, not counting some materials of the old church and some donated labor, was \$13,000.

Rev. W. F. Ulery ministered to several congregations, in connection with Zion's, during the first years of his pastorate. Manor and Hill's for one year, and at Harrold's for three years. During the first year of his pastorate, when he served Manor and Hill's, he conducted services in this congregation on every alternate Sunday, but after the 1st November, 1878, when the lecture room was opened in the new church, services were held on every Sunday morning and evening. The church was built and paid for, but no small part of the burden of soliciting money while it was being built, fell to the lot of the pastor.

When he resigned, in July, 1884, the congregation had no debts except what was due on the pastor's salary. At the close of his pastorate of seven years he made the following report of his ministerial acts : 159 children were baptized, 140 adults were added by the rite of confirmation and 65 by letters of transfer. He performed 33 marriages, conducted 40 funerals and left a communicant membership of 325.

On the 1st of January, 1885, Rev. E. G. Lund of Milwaukee, Wis., was called, and on the 1st of February following began his pastoral work. He was installed on the 12th of April by Rev. J. C. Kunzmann. He was its popular and successful pastor for six years. The congregation was largely increased in numbers under his ministry. He baptized 183 children ; added 287 by the rite of confirmation and letters of transfer. Allowing for a loss of 80 by death and removal, the communicant membership was 503. During his pastorate a fine pipe organ was placed in the auditorium, through the liberality of Mr. Lewis Trauger and Hon. George F. Huff ; the church was frescoed, carpeted and painted. In 1887, during the absence of the pastor in Europe, Rev. Howe Delo, of blessed memory, occupied the pulpit as a supply. Rev. Lund resigned on the 1st of February, 1891, to accept a call from a Western mission. He now holds a professorship in the Norwegian Theological Seminary, Minneapolis, Minn.

In November, 1891, Rev. George E. Titzel became pastor and began his work under most promising and favorable circumstances, but he had been here just long enough to gain the confidence and win the affections of the people, when it pleased the Master to call him away. He died on the 10th of September, 1892, ten months after he had become pastor, in the beginning of a life of great usefulness. How wonderful are God's ways ! During his short pastorate he baptized 10 children ; added a number by the rite of confirmation, leaving the membership about the same as when his predecessor resigned.

The death of Rev. Titzel made a deep impression on the congregation. A memorial service was held in the church, in his honor conducted by Rev. W. A. Passavant, D. D., and at his suggestion Mr. Lewis Trauger and Hon. George F. Huff,

assisted by a few other members, agreed to place, as a tribute to his memory, set of books, in the library of the Lutheran Theological Seminary at Chicago, to the value of \$600.

During the vacancy that followed the death of the greatly lamented Titzel, the church was thoroughly repaired. New heaters were placed in the basement; the Sunday school and lecture rooms were carpeted and painted; the auditorium refrescoed and re-carpeted; all the wood work painted and every thing put into perfect order. The entire cost of this improvement was \$1,250.

In November, 1892, Rev. F. W. E. Peschau, D. D., of Wilmington, North Carolina, was called. After due consideration he accepted the call, and entered on his duties on the 1st of March, 1893. He pursued his work quite diligently, preaching the word and teaching a catechetical class, and on the following Easter he confirmed a class numbering 21 persons, and received a number more by letters of transfer. At the meeting of the synod in August he reported 52 additions to the membership. Large accessions were made every year by confirmations and letters of transfer, but the losses by death and removal were also quite large. The mortality has been especially great amongst the older members within the last two or three years. Though so many have been added yet on account of these severe losses there has been no effective increase in the last several years.

During the pastorate of Dr. Peschau the Dorcas society placed a baptismal font within the chancel as a memorial of Rev. George E. Titzel. At the close of his pastorate the following report was made of his ministerial acts. He baptized 308 children, added 305 persons by confirmation and letters of transfer; conducted 54 funerals of members and dismissed over 100, leaving the communicant membership about the same as when he accepted this parish.

In October 1900 Rev. Dr. Peschau received a call from St. Jacob's church, Miamisburg, Ohio, which, after due deliberation, he accepted. He resigned with the proviso that his resignation take effect on the 1st day of March, 1900, when he would enter on the duties of his new parish. This congregation was

vacant for a period of 16 months, during which time it was supplied under the oversight of the president of the Southern Conference and a committee of the Church council.

In October, 1901, Rev. William J. Miller, of Rochester, N. Y., was called and signified a willingness to accept as soon as it was practicable for him to do so. As his congregation was engaged in building a church he did not think it wise to press the matter of a change of pastors, and, besides, there was such strong opposition to this change that he felt greatly embarrassed as to what he ought to do; but early in the spring of 1901, he finally decided to accept the call. He conducted services in June, and on July 1, 1901, he became permanent pastor, and was installed on the 13th day of October following, by Rev. L. M. Zweizig of Leechburg, Pa. He has made a good beginning, and at this writing (Nov., 1901) everything promises a prosperous future. The church now has a membership of 530. At the last communion eight persons were received by letters of transfer. The services were very interesting and well attended.

During the summer of 1901 the church had a thorough renovation. The auditorium and Sunday school room were frescoed and painted, and everything put in good order, at a cost of \$300. The Sunday school is as old as the congregation, and has always been an important and useful factor. It contributed liberally to the building of the church, and from time to time, to various objects of benevolence, as well as furnished its literature and supplies. It numbers 240 scholars and 19 teachers and a full staff of officers. It is organized on the improved plan of Graded Lessons and uses the literature of the General Council Publication Board.

The present officers are:—J. R. Silvis, superintendent; F. Miller, assistant; Clark Walthour, secretary and librarian; Wm. T. Welty, treasurer, and Chas. Klingensmith, organist.

The Ladies' Aid Society was organized on the 5th December, 1883, during the pastorate of Rev. W. F. Ulery, by the adoption of a constitution and the election of the following officers: Mrs. W. F. Ulery, president; Mrs. Fridoline Miller, vice president; Miss E. S. Beer, secretary, and Mrs. John Walker, treas-

urer. It has been a useful society, and has done good work outside of the congregation. In September, 1888, during the pastorate of Rev. E. G. Lund, it was reorganized as a Ladies' Aid and Missionary society.

The first officers, under the revised constitution, were : Mrs. Lewis Trauger, president ; Miss Hettie Baughman, secretary, and Miss Sadie Bierer, treasurer.

It was a working society during the early years of its history. Valuable boxes of clothing were made for the orphans, and the Johnstown flood sufferers. Contribution have been made to aid the congregation, and the cause of missions. Since 1888, an annual donation of \$25.00 has been made to the Orphans' Home, Zielienople, Pa. This society has a membership of 40. The present officers are : Mrs. A. M. Clawson, president ; Mrs. Z. T. Pool, vice president ; Miss Lizzie Wallace, secretary, and Mrs. Eliza Trauger, treasurer.

The Luther League has been reorganized and is holding meetings every Sunday evening, which are well attended. One most commendable feature of the League is that the topics proposed for discussion will lead to the reading and study of the Bible, and to a better acquaintance with the doctrines of the church and the duties of Christians.

The following named person compose the present council : Rev. W. J. Miller, pastor ; Fridoline Miller, secretary and Michael Shoup, treasurer ; R. M. McCreary and Fridoline Miller, elders ; Prof. J. C. Hoch, Hon. Geo. F. Huff, Michael Shoup, John Klingensmith, O. J. Clawson, W. T. Welty and John M. Hawk, deacons ; O. J. Clawson, John M. Klingensmith, and R. M. McCreary, trustees.

List of pastors since its organization : Rev. John Rugan, Jan. 16, 1848 to Oct. 1, 1849 ; Rev. Michael Eyster, Oct. 1, 1849, to Aug. 13, 1853 ; Rev. Milton Valentine, April 1, 1854 to April 1, 1855 ; Rev. A. H. Waters, supply in 1855. for four months ; Rev. W. F. Ulery, Aug. 1855, to Aug. 1863 ; Rev. Daniel Garver, Oct. 1863, to Sept. 1865 ; Rev. J. K. Plitt, Jan. 1866, to July, 1873 ; Rev. A. H. Bartholomew, May, 1874, to Oct., 1896 ; Rev. W. F. Ulery, July, 1877, to July, 1884 ; Rev. E. G. Lund,

Jan. 1885, to Feb., 1891; Rev. George E. Titzel, Nov., 1891, to Sept., 1892; Rev. F. W. E. Peschau, D. D., March, 1893, to March 1900; long vacancy supplied by a committee, and Rev. Wm. J. Miller, July, 1901, is the present pastor.

XVIII. CHRIST CHURCH, WEST NEWTON, WEST-MORELAND COUNTY, PENNA.

During the year 1829, Rev. Jonas Mechling of the Joint Synod of Ohio, conducted services at West Newton for the benefit of the German Lutheran people of that town and community. On the 1st of January, 1830, he organized a congregation with 28 members, and a communion service was held soon afterward when the same number were present. Services were conducted for a number of years in the public school building. In 1836, Christ church and members of the Sewickly Presbyterian congregation united in building a union church, in which the Lutherans owned a one-fourth interest. This church was owned and used jointly by the Lutherans and Presbyterians for 17 years. Owing to the fact that the services were nearly all in the German language, as well as to the fact that they were not held frequently, its growth was very slow.

The vast extent of Rev. Mechling's field made it possible to hold only one service a month, and even that laid such a burden upon him that he resigned the charge on the 20th of November, 1847. During the seventeen years of his pastorate, he baptized 129 children, added a number of adults to the membership by the rite of confirmation and the right hand of Christian fellowship, and recorded a membership of 50.

On the 28th of November, 1847, Rev. W. S. Emery accepted a call from Christ church, and was installed its pastor. In the fall of 1848, after the death of Rev. Michael J. Steck, Seanor's and Hoffman's became vacant and were constituted a parish in connection with Christ church, West Newton. Of this new

parish Rev. W. S. Emery became pastor. He conducted services in this congregation at first every four weeks, later, on every alternate Sunday.

In 1851 the Lutherans sold their interest in the Union church to the Presbyterians, and resolved to build for themselves a church to meet the increasing needs of the congregation. A committee was appointed to solicit subscriptions and take charge of its erection. A plan was adopted, and on the 25th of March the contract was let to Mr. A. G. Oliver for the sum of \$1,125. Work was begun, and on the 8th of July the corner stone was laid with appropriate services, Revs. Jonas Mechling and W. A. Passavant assisted at these services.

The work of building was pushed vigorously, and progressed so successfully that by the 1st of November, 1851, the church was completed, and on the 30th of the same month, dedicated to the worship of Almighty God. Rev. Frederick Zimmerman of Wheeling, and Rev. Michael Eyster of Greensburg, assisted the pastor on this interesting occasion; the former preached in German, the latter, in English, and the pastor performed the act of consecration.

The church was a plain, but neat brick building, Gothic in style of its architecture, 34x46 feet in size, and cost, when finished and furnished, over \$1,200. The congregation now numbered only 50 effective members, but after the new church was finished, the membership increased, for in 1853, the pastor reported 75 communicant members. The Pittsburg Synod met here in June, 1857, when several young ministers were ordained, two of whom, Revs. A. H. Waters and W. F. Ulery, are still members of the synod.

On the 1st of April, 1858, Rev. Emery resigned the West Newton parish to accept a call from the Evangelical Lutheran church of Indiana, Pa. The minutes of Synod give the following data of his ministerial acts: 137 infant baptisms, 81 confirmations, 33 additions by the right hand of Christian fellowship, a loss of 70 by death and removal, and a membership of 75. After his resignation a vacancy of one year occurred during which the charge was supplied by synod.

On the 1st of April, 1859, Rev. S. B. Lawson of Fryburg, Pa., became pastor, and served the congregation for nearly six years. He was an earnest preacher and a faithful pastor, ministering to the people on every alternate Sunday as his predecessor had done, and did a successful work. On the 7th of February, 1865, his work was suddenly ended by death. His church record shows that he baptized 63 children, confirmed 11 adults, and received 33 by the right hand of Christian fellowship, and a loss of 19 by death and removal leaving a communicant membership of 97.

After the death of Rev. Lawson, there was a vacancy of several months, during which Rev. Michael Schweigert supplied this congregation. In the summer of 1865, Rev. J. P. Hentz became pastor of the West Newton parish, and served this congregation for one year. His short pastorate shows faithful work. He recorded 28 baptisms, 32 added to the membership by confirmation and by letters of transfer, a loss of 15, and a net gain of 17.

In October, 1866, Rev. H. J. H. Lemcke was called and took charge of the West Newton and Seanor parish. He was pastor of this congregation for ten years, and did the work, as his predecessors had done, holding services in each church every two weeks, alternating in German and English.

In 1872 the West Newton and Seanor parish was divided. Seanor's church and Hoffman's were constituted a parish, and Rev. Jacob Singer became its pastor. West Newton was united with St. John's, Connellsville, which Rev. Lemcke had recently organized. These were constituted a new parish which Rev. Lemcke served on alternate Sundays, in German and English. He labored here till February, 1877, when he accepted a call from Elizabethtown, Pa.

Rev. Lemcke made few written records, but he left a pleasant memory of his work among the members. He baptized 160 children; confirmed 54 adults; added 17 by letters of transfer; had a loss of 64 by death and removal, showing a membership of 155 when he left.

On the 1st of May, 1877, Rev. Philip Doerr was called and

was pastor for a period of more than four years. He divided his time between the two churches of the parish, holding three services in this congregation every two weeks, ministering in both German and English. He did faithful and earnest work during the four years of his pastorate.

In 1878, through the earnest efforts of the Ladies' Aid Society, the church was papered at a cost of \$62.00, and in 1880 it was carpeted and stained glass windows put in, costing about \$150.00.

On the 1st of September, 1881, Rev. Doerr resigned to accept a call from Warren, Pa. His record shows that he baptized 65 children, added 44 adults by the rite of confirmation and letters of transfer, and at the close of his pastorate had a communicant membership of 160. After his resignation the parish was divided and Connellsville became independent and this congregation was vacant for one year, during which time it was supplied by Rev. G. A. Wenzel, D. D., of Pittsburg. During this vacancy the congregation built a parsonage on a lot along side of the church. It is a plain, substantial six-roomed house, costing about \$1,900, most of which was paid as soon as it was finished, and the balance under the next pastorate.

In the spring of 1882, Christ church and Hoffman's were united into a parish and on the 1st of July Rev. S. K. Herbster of Tuscarawas, Ohio, became pastor. He conducted services in German and English on every alternate Sunday morning, and every Sunday evening in West Newton. During his pastorate the congregation increased more in membership than at any previous time in its history, because it had more frequent services.

In 1886, the church was repaired, a new pulpit was built, new lights were put in, and other improvements were made at a cost of \$350, and in 1890 a new roof was put on, costing \$100 which was paid by the Ladies Aid Society.

On the 1st of Jan., 1891, Rev. Herbster resigned to accept a call from the Irwin parish. His parochial reports give the following record: He baptized 113 children, added 91 to the communicant membership, and had a loss of 90 by death and removal, leaving a membership of 175.

Immediately after his resignation Rev. A. P. Pfeuger of Turbotsville, Pa., was called. He became pastor on the 1st of August, with the understanding that he should serve West Newton alone. Hoffman's church was united with the Scottsdale parish. He rendered acceptable service during his short pastorate and the people gave him up with regret. Believing that the climate of West Newton was unfavorable to the health of his family, he resigned on the 1st of January, 1893, and preached his last sermon on the 29th of the same month. He baptized 61 children, confirmed 13 adults, conducted 21 funerals and had a membership at the close of his pastorate of 175. There was a vacancy after his resignation of six months, during which time Rev. W. F. Ulery of Greensburg, supplied the congregation.

On the 1st of August, 1893, Rev. A. H. Kinnard of Ringgold, Pa., became pastor and served it for four years. He devoted nearly all his time to this congregation and rendered faithful services. He baptized 157 children, confirmed 48 adults, and added 38 by letters of transfer. He conducted 43 funerals, had a loss of 21 by removal, and there was at the close of his pastorate, a membership of 195.

On the 1st of August, 1897, Rev. Kinnard accepted a call from the Lutheran church at London, Ohio. After a short vacancy Rev. E. L. Reed of Catawissa, Pa., accepted a call, and took charge on the 28th of the following November. He began his work with an earnest purpose and has pursued it with fidelity and success. Since the beginning of his pastorate he has conducted English services in the congregation every Sunday morning and evening, and German services on every alternate Sunday afternoon. A new interest has been awakened, which is evinced by the attendance at the regular services, as well as by the increase in the membership, during the four years he has served it. Soon after Rev. Reed became pastor the propriety, as well as the necessity, of building a new church, was discussed. Many, especially the younger members, were strongly in favor of this move, but not a few of the older ones had serious doubts about the feasibility of the undertaking.

On January 15, 1899, a congregational meeting was held at which the matter of church building was freely discussed, and it was resolved to build, for it was now felt to be an urgent necessity. A building committee was appointed, consisting of Michael Albig, William P. Warrick, Frank M. Neth, Adam Peters, and Rev. E. L. Reed. The pastor was elected president, James Q. Waters Jr., secretary and W. C. Luppold, treasurer. The church council, consisting of Adam Peters, William P. Warrick, John Hauser, Frederic Gras, Frank M. Neth, James Q. Waters, Jr., and Rev. E. L. Reed, were authorized to solicit subscriptions.

An architect was employed, who prepared plans, which were adopted. On the 2d of February the contract for the building was let to Findley & Campbell of West Newton, for \$7,300. The work on the building was begun in the spring of 1899, and on the 2d of July the corner stone was laid with appropriate services. Rev. A. L. Yount, D. D., made the address and Rev. Luther D. Reed, assisted the pastor on this occasion.

The work progressed successfully and the church was completed by the beginning of the New Year; but owing to the delay in the delivery of some of the furniture, the day of dedication was postponed till the 18th of March, 1900, when this beautiful church was set apart to the worship of Almighty God. Rev. Dr. Yount, the president of the Pittsburg Synod, preached the dedicatory sermon, on the theme "The House of God, a House of Prayer," and Revs. R. G. Rosenbaum, L. D. Reed and W. F. Ulery assisted the pastor. Rev. Rosenbaum preached an English discourse, Rev. Ulery made a German address and Rev. L. D. Reed made a successful appeal to the congregation, and over \$2,300 were contributed during these dedication services toward the building fund.

The church is a Gothic, cruciform structure, the interior arrangements are beautiful and churchly. It is built of pressed brick, with stone trimmings, has a massive tower, commodious chancel, a pastor's study, a space for a pipe organ, and one of the handsomest auditoriums that we have seen. The dimensions of the church are 68x80 feet. The auditorium has a seating



CHRIST CHURCH, CHALK HILL.



CHURCH OF THE HOLY TRINITY, JEANNETTE



CHRIST CHURCH, WEST NEWTON



ZION'S CHURCH, MT. PLEASANT PARISH



ST. LUKE'S CHURCH, MELROSE, FLA.



ST. PAUL'S CHURCH, (FRANKLIN)

capacity of 300 and when occasion requires the Sunday School room may be made a part of it, by opening folding doors which makes a seating capacity of 500. The pews and furniture are of quartered oak. The altar, lecturn and baptismal font are placed in churchly order. The beautiful windows, many of which are memorial, were all donated.

Great credit is due to the Building Committee, and especially to pastor Reed, for the successful manner in which this church building has been brought to its completion. It cost over \$10,000, of which amount \$2,000 remains yet unpaid, but it is proposed to cancel this debt in the near future. The congregation is to be congratulated on the success that has crowned this important effort, but it was possible only because it had a wise and tactful leader, and men, women and children who worked together for one great end. The Ladies' Aid society, the Luther League and Mission Band, as well as the Sunday School, rendered valuable services. This work was a blessing to them as well as to the congregation for it made them stronger and gave them a deeper interest in the church and a firmer attachment to it.

Christ church has had a Sunday School ever since it had its own church, which is now in a prosperous condition and doing good work. It has 165 scholars and 22 teachers, with a full staff of officers, of which the pastor is the leader. The school is now organized on the advanced plan of the Graded Lessons. It has made contributions from time to time to objects of benevolence, and assisted liberally in the building of the new church. The windows in the Sunday School room were all paid for by the several classes of the school.

The Ladies' Aid society was organized many years ago and has a creditable record. It has been helpful in the congregation in its past history and has often contributed to objects of general benevolence, but the activity and liberality of the good women of the congregation in the building of the new church deserves special mention. Women are good church workers, and it is a great help to a congregation to have a band of Christian women to work for it. Every congregation ought to have a Ladies' Aid society and it ought to be a live, working organization.

The Luther League, which has been organized for several years, is an active society. It has regular meetings which are generally well attended, and has been very helpful in the building of the church, both by the personal assistance of its members and by its liberal contributions. The present officers are: J. Q. Waters, president; John Neth, vice president; Frederick Pippert, treasurer; Miss Grace Streicher, recording secretary, and Miss Rosa Neher, corresponding secretary.

Thus we see how this church was built. The men worked and the women nobly assisted them. The young people rendered valuable assistance and the children brought their offerings. When all thus joined together there could be no failure. This congregation is now 70 years old, worshiping in the third church and is in the third generation. It is in a prosperous condition. It looks back with gratitude to God for what He has done for it, and looks forward with hope for yet a greater measure of success and usefulness in the future.

The following is a list of the pastors of Christ church:—
Rev. Jonas Mechling, 1830-1847; Rev. W. S. Emery, 1847-1858; a vacancy; Rev. S. B. Lawson, April, 1859, to Feb., 1865; Rev. J. P. Hentz, June, 1865, to Sep., 1866; Rev. H. J. H. Lemcke Oct. 1866, to Feb., 1877; Rev. Philip Doerr, May, 1877, to Aug., 1881; Rev. G. A. Wenzel, D. D., 1881-1882; Rev. S. K. Herbster, Nov., 1882, June, 1891; Rev. A. P. Pfeuger, Aug., 1891, Jan., 1893; a vacancy of six months supplied by Rev. W. F. Ulery; Rev. A. H. Kinnard, Aug., 1893, to Aug., 1897, Rev. E. L. Reed, November 1897 to the present.

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XIX. TRINITY EVANGELICAL LUTHERAN CHURCH,
ADAMSBURG, WESTMORELAND CO., PA.

In the autumn of 1848, soon after the death of Rev. Michael J. Steck, a meeting of the Southern Conference was called, to consider the condition and needs of the large and important parish made vacant by his death, and provide for its permanent supply.

After considering the size and strength as well as the needs of this field it was the unanimous opinion of the Conference that the Greensburg parish ought to be divided. That the first church, Greensburg, and Zions, Harrold's, should constitute the Greensburg parish, and Brush Creek, Manor and Hill's should constitute another parish. The former would then have had 500 members and the latter over 600, each being well able to support a pastor.

By this arrangement the German services could have been held as often as they had been before and provision could also have been made for the growing needs of the English speaking people. The recommendation of Conference to this effect at first was favorably received, and no doubt would have been endorsed by a majority of the members of the Brush Creek church, had not an undue influence been brought to bear upon them by outside parties, who were bitterly opposed to the use of the English language in church services. Hence, the well matured plan of the Conference was defeated, and the Rev. Jonas Mechling, of the East Ohio Synod, was elected pastor of the whole parish with the understanding that he conduct services in the German language only.

A committee was appointed to confer with the church council and Rev. Mechling, but the majority of the council, as well as Rev. Mechling refused to meet the committee. Therefore a meeting was called of the members of the Brush Creek church, who desired English services. At this meeting a protest was

presented and acted on, which was laid before the council of said church in the hope that they would reconsider their action and make an amicable adjustment of the supply of the parish, but all was of no avail.

After every means of securing a fair and just settlement of this matter had been exhausted a meeting was called, in the school house at Adamsburg, on the 28th of July, 1849, of all those members of the Brush Creek church, who desired the organization of a German-English congregation. Mr. Samuel Zimmerman was elected president of this meeting and Mr. William Cline, secretary. Rev. John Rugan, a minister of the Pittsburgh Synod, was present, who stated the object of the meeting.

After some discussion of the important matter that had brought these people together, a resolution was unanimously passed to organize a German-English congregation under the name of "Holy Trinity Evangelical Lutheran church, of Adamsburg, Pa."

A constitution was adopted and officers were elected under it. The following named persons constituted the first church council: Jacob Steiner, Samuel Keck and J. L. Kunkle, elders; Abram Harman, George Allshouse and Jacob Dry, deacons; Christopher M. Walthour and Samuel Zimmerman, trustees.

By appointment of the President of Synod, and with the approbation of the congregation, Rev. John Rugan conducted English services in the school house at Adamsburg untill a regular pastor was called.

On the 1st of October, 1849, Rev. Rugan resigned and Rev. Michael Eyster, of Greencastle, Pa., became pastor of the Greensburg and Adamsburg parish. Soon after he took charge a move was made to build a church. An acre of ground was secured from Mr. Joseph Walthour, a short distance west of the village, both as a site for a church and a burial place. A building committee was appointed; a plan secured, and subscriptions solicited. The contract was let in the spring of 1850, and the church was completed by the 1st of December, 1850, and on the 13th of the same month it was set apart to the worship of God. Revs. W. A. Pasavant, D. D., and W. S. Emery assisted the

pastor at these services. Rev. Dr. Passavant preached the dedication sermon and Rev. Emery assisted in the consecration services.

Rev. Eyster ministered faithfully to the congregation for nearly four years, and did successful work. He served both the German and English speaking people with great acceptability, but in the midst of his life of usefulness it pleased the Master to call him away from his work on earth to his reward in heaven. His death was greatly lamented for he was much beloved. He died suddenly on the 10th of August, 1853, in the 40th year of his age. There was a vacancy of some seven months after his death.

On the 1st of April, 1854, Rev. Milton Valentine, then of Pittsburg, became pastor of the Greensburg and Adamsburg parish. He served this congregation for one year. Dr. Valentine was appreciated and did faithful work whilst he was here.

On the 1st of April, 1855, Rev. A. H. Waters of the Theological Seminary, Gettysburg, became temporary pastor of the Greensburg and Adamsburg parish and served this church till August, 1855, when he was called to become pastor of the Butler and Prospect parish.

On August, 9th 1855, Rev. W. F. Ulery became pastor and ministered to it for eight years. He conducted services regularly in German and English on every alternate Sunday. The attendance was very encouraging, and there was a fair increase in the membership during his pastorate. There were some repairs and improvements made on the church. The wood work was painted, new venetian blinds were put into the windows, and a successful effort was made to cancel an old debt.

In June, 1863, Rev. Ulery was called by the Pittsburg Synod to become general missionary. He resigned on the 1st of August and began his work in the mission field on the 1st of September following. The reports of his ministerial acts shows that he baptized 96 children, confirmed 57 adults, and received 8 by letters of transfer, had a loss of 15 by death and removal, and a communicant membership of 120.

Immediately after the resignation of Rev. W. F. Ulery, Rev

Daniel Garver of Canton, Ohio, was called and became pastor on the 1st of October. He served this congregation in the same order as his predecessor had done, holding German and English services on every alternate Sunday. He did earnest and faithful work and his services were acceptable to the people, but on the 30th of September, 1865, it pleased the Great Head of the Church to call him to his reward.

The death of Rev. Garver was a sore affliction to this congregation and he was sincerely mourned. Truly God's ways are not our ways. Often the very persons that we think can least be spared are first taken away. After the death of Rev. Garver, German services were discontinued.

On the 1st of January, 1866, Rev. J. K. Plitt of New Jersey, was called, and was installed on the 1st of February by Revs. Reuben Hill and J. G. Goettman. He ministered to this congregation about seven years. During his pastorate he held services on every alternate Sunday. He pursued the even tenor of his way without making any special change in his work or in his administration. He added a number of persons to the congregation, but owing to the many removals the membership gradually diminished. On the 1st of July, 1873, Rev. Plitt resigned and accepted a call from a parish in the Ministerium of Pennsylvania.

Rev. A. H. Bartholomew was called in the spring of 1874, and commenced his labors on the 1st of June and was installed on the 16th of August, by Revs. Samuel Laird and V. B. Christy. He served this congregation on every alternate Sunday, as his predecessor had done, till the spring of 1876, when this parish was divided. Greensburg became independent, of which Rev. Bartholomew continued to be pastor. Trinity was united with Trinity, Irwin, to constitute a new parish, of which Rev. V. B. Christy became pastor. He served this congregation in connection with Irwin for several years with a good degree of success. He had, in a good measure, won the confidence and esteem of these people and had learned their condition and needs, when in the spring of 1881, he accepted a unanimous call from the Zelenople and Oak Grove parish. Soon after the resignation

of Rev. Christy, Rev. E. G. Lund, of the Theological Seminary, Philadelphia, became his successor and was installed on the 14th of August, by Revs. W. F. Ulery and A. H. Waters. He served with earnestness on his part, and with acceptance on part of the people. In June, 1883, he accepted an urgent call from a Norwegian-English congregation in Wilwaukee, Wisconsin. During his short pastorate of two years he baptized 25 children, confirmed 24 adults, had a loss of nine by death and removal, and a communicant membership of 120.

Trinity, Irwin, now became independent, and Adamsburg was united with Brush Creek to constitute a parish, and Rev. C. H. Hemsath became pastor in December, 1883, and continued to serve it till July, 1886. He rendered acceptable service, but, like his predecessor, he was here just long enough to learn the conditions and needs of the people, but too short a time to do effective work in developing the resources of the congregation. He performed 14 baptisms, 6 confirmations, had four losses by death and a communicant membership of 90.

After his removal to Bethlehem, Pa., the parish was vacant till January, 1887, when Rev. Charles S. Seaman of Renova, Pa., was called and was installed on the 6th of February, by Revs. E. G. Lund and E. L. Baker. He did earnest and faithful work in this parish, conducted services on every alternate Sunday in each church; he organized a Lutheran Sunday School in the Adamsburg church, which he conducted there as long as he was pastor. He was a conscientious man, whose services were appreciated by the people, but it pleased the Master to call him to his reward on the very threshold of his life. His spirit passed away on the 6th of September, 1889, when he was only 34 years old, and in the 7th year of his ministry.

Soon after his death Rev. George S. Seaman was given a unanimous call to become the successor of his lamented brother. In December following he accepted the call and took charge on the 1st of January, 1890, and was installed on the 3d of February by Rev. J. L. Smith, D. D. He was pastor for six years, and a half. Following is the record of his ministerial acts: Performed 21 infant baptisms, 36 confirmations, had a loss of 38

and a communicant membership of 68. On the 1st of July, 1896, he resigned to accept a call from St. John's church, Homestead, Pa., where he is now the successful pastor.

After his resignation this parish was vacant till March, 1897, when Rev. Philip Doerr of Delmont, Pa., became pastor, who was installed on the 9th of May following. He did not, however, become pastor of Trinity church till 1897, since which time he rendered regular service. The congregation, which was nearly broken up, has been gathered again and the people feel quite encouraged. He has baptized 13 children, added five to the communicant membership, and there was a loss of 10 by death and removal leaving the present membership 50.

We observe, in looking over its history, how the congregation, has gradually declined. This is the history of not a few of our country congregations. Many of the families are continually removing to the towns or cities. Thus the old congregation grows less and less year by year. The old mother church at Brush Creek has had the same experience, and the time may come when Trinity and Brush Creek will join together to build one house, and dwell together as one household.

The following are the names of the present Church council: William Jones, Thomas Robinson, elders; William Kunkle, Sebastian Kunkle, Israel Painter and Fullerton Thompson, deacons; Frank Errett and George Jones, trustees; Rev. Philip Doerr, pastor and president of the council.

Following is the list of pastors of Trinity church:—Rev. John Rugan from July, 1849, till Oct., 1849; Rev. Michael Eyster, Oct., 1849, August, 1853; Rev. Milton Valentine, April, 1854, April, 1855; Rev. A. H. Waters, supply pastor three months, 1855; Rev. W. F. Ulery, Aug., 1855, Aug., 1865; Rev. J. K. Plitt, January, 1866, July, 1873; Rev. A. H. Bartholomew, June, 1874, April, 1876; Rev. V. B. Christy, April, 1876, April, 1881; Rev. E. G. Lund, June, 1881, June, 1883; Rev. Charles S. Seaman, Jan., 1887, Sept., 1889; Rev. George S. Seaman, Jan., 1890, July, 1896; Rev. Philip Doerr, 1898, to the present.

XX. THE SALEM EVANGELICAL LUTHERAN CHURCH, DELMONT, PENNA.

The members of the Lutheran church living in Salem, as Delmont was formerly called, and its vicinity, had for a long time felt the necessity of a Lutheran church in that place and had often made request for regular services.

Rev. Michael J. Steck preached occasionally, but in 1847, when Rev. John Rugan became his assistant, he made arrangements for regular services and secured the use of the Methodist Episcopal church for this purpose.

The death of Rev. Steck, which, occurred in the autumn of 1848, however, seriously interfered with this arrangement, but Rev. Rugan fulfilled the engagement of Father Steck as far as possible as long as he was pastor of Zion's Church, Greensburg.

In October, 1849, when Rev. Michael Eyster became pastor of the Greensburg and Adamsburg parish. he took temporary charge of the Salem interest. We remember distinctly that on Christmas, 1849, we accompanied Revs. Eyster and Rugan to Salem and were present at a service which the former conducted in the Methodist church.

Rev. Eyster ministered to these people for several years and held services as often as his duties to his parish permitted. Soon after he began to preach in Salem steps were taken to organize a congregation and build a church.

In the Spring of 1850, the Lutheran and Reformed people united in the work of building a church, which it was proposed they would own and use jointly. A lot was secured as a site, a plan was adopted, subscriptions solicited and a contract let for the building. The work was promptly begun, and progressed so successfully that by the 1st of September the church was completed. It was a plain brick building, 40x60 feet in size, costing \$1,250. It was dedicated to the worship of God as soon

as it was finished. Revs. Michael Eyster, John Rugan and David Earhart took part in the services on the part of the Lutherans and Revs. N. P. Hacke and S. H. Giesey on part of the Reformed.

On the 27th of September, 1850, the Lutheran members met in the new church and organized a congregation of 36 members under the title of "The Salem Evangelical Lutheran Church."

A constitution was adopted and officers elected. The first Church Council was composed of the following named persons: Casper Klingensmith and John Lenhart, elders; Joseph Sherbondy and Jacob Bush, deacons; John Zimmerman, trustee.

Soon after the organization the Holy Communion was celebrated in which 36 persons participated. After the opening of the new church there was a rapid increase in the membership, for at a communion held in April, 1851, six months after the organization of the church, 75 persons were present.

Rev. Eyster continued to minister to this congregation till the Spring of 1852, and he rendered valuable services here. The church was built; the congregation was organized and grew rapidly under his ministry. Rev. J. N. Burket of Saltsburg, rendered him some assistance on several occasions and took charge of this congregation in the Spring of 1852, when Rev. Eyster resigned, and served it till April, 1853. There was a vacancy of six months after the withdrawal of Rev. Burket, during which time the Salem and Saint James churches were united and constituted a parish.

On the 6th of October, 1853, Mr. Charles H. Hersh, of the Theological Seminary, Gettysburg, was examined by the Southern Conference of the Pittsburg Synod, and, having been recommended to the president, was granted ad-interim license. He immediately accepted a call from the Salem and Saint James parish. Rev. Hersh was an earnest and acceptable preacher and a faithful pastor, and served this congregation satisfactorily for nearly three years. He made the following report of his ministerial acts: He performed 22 infant baptisms, confirmed 23 adults, and added seven to the communicant membership by

letters of transfer, and had a membership of 90 at the close of his pastorate.

On the 1st of April, 1856, he accepted a call from the Lutheran church at Dansville, New York. After a vacancy of a few months Rev. Aaron Yetter became pastor of this parish. He was here during the years of financial depression and during "the troublous times" of the Civil War, which imposed heavy burdens on ministers and sorely tried our churches. The divided sentiment among the members often made the work of the minister quite embarrassing.

In the Spring of 1866, Rev. Yetter resigned, and accepted a call from the Lutheran church, at Knoxville, Iowa. At the close of his pastorate he made the following report of his ministerial acts: He baptized 129 children, confirmed 78 adults, and added 27 to the membership by letters of transfer, and had a communicant membership of 162.

In October, 1866, Rev. J. D. English, of the Hartwick Synod, New York, was called and was pastor of this parish about two years. He was here during the time of the discussion of important doctrinal and synodical questions, when the Pittsburg Synod withdrew from the General Synod and united with the General Council of the Evangelical Lutheran Church. That was a time of sharp controversy when not a few of our churches were shaken to their very center, and Salem Lutheran church was no exception. It was strongly urged to withdraw from the Pittsburg Synod, but it stood firm and was loyal to our synod.

In 1865, by mutual agreement, the Lutheran and Reformed congregations dissolved the union between them. The Lutherans purchasing the interest of the Reformed in the old church property.

In 1867 the Reformed congregation finally withdrew from the old church, as their new one was now completed, and the Lutheran congregation took full possession. In the same year when the Lutherans realized that the old church was no longer fit for use and could not be satisfactorily repaired, they took preliminary steps to build a new church. A plan was secured and

adopted, subscriptions were solicited and the contract was let for the building of the church.

Early in the Spring of 1868, the work of building was commenced and was carried forward as rapidly as the necessary means could be provided. On the 24th of June the cornerstone was laid with appropriate and impressive services. Revs. G. A. Wenzel, W. A. Passavant, J. K. Plitt, W. F. Ulery and J. K. Melhorn were present and assisted Rev. J. D. English, the pastor, at these services. Rev. Dr. Wenzel made a German address and Rev. Dr. Passavant preached a very appropriate English sermon.

In July, 1868, Rev. J. D. English resigned and Salem church was vacant till October following, when Rev. V. B. Christy became pastor, and took up the work of church building where his predecessor had left it. When Rev. Christy took charge the brick walls were only begun, and, owing to the lateness of the season, the work of building was carried on with no little difficulty, yet by the following spring the church was fully enclosed. The completion of the building was carried forward as fast as circumstances permitted.

On the 18th of October, 1869, the first service was held in the church; but it was not finished till the 1st of January, 1870, and on the 19th of the same month it was set apart to the worship of God with solemn services. Revs. W. A. Passavant and H. W. Roth of the Pittsburg Synod and Revs. Enoch Smith and J. H. Smith, of the District Synod of Ohio, were present and assisted at these services. Rev. Dr. Passavant preached the dedication sermon, and the other brethren took part in the services.

The church is a neat brick building, gothic in style, 45x65 feet in size and has a seating capacity of four hundred and fifty persons. It has a basement for lecture room and Sunday School purposes. It was plainly finished and furnished and, when first built cost about \$6,000.

Rev. Christy was pastor for seven years and a half and did a good work here. During the pastorate of his predecessor, owing, in a large measure, to the controversy in the church, the

membership had fallen below one hundred, but under his ministry it increased to one hundred and fifty. He baptized 102 children; confirmed 67 adults, and added others by letters of transfer.

In 1876, this parish was divided; Salem church united with St. John's, Manor, to form a new parish, and St. James united with Saltsburg and Fennelton. Rev. Chrisy resigned both and accepted a call from the Irwin and Adamsburg parish.

On the 1st of April, 1876, Rev. J. A. Bauman accepted a call from the Salem and Manor parish, and was pastor of it for one year. He rendered acceptable service; but his pastorate was too short to do much effective work. However, he introduced the church service, which, though at one time it met with no little opposition, has become quite popular. April, 1877, Rev. J. A. Bauman resigned and accepted a professorship in the Keystone State Normal School, Kutztown, Pa.

In the summer of 1887, when the Salem and Manor parish had become vacant by the removal of Rev. J. A. Bauman, Rev. A. D. Potts was called and became pastor. He began his work with an earnest purpose, for he was glad to return to active ministry, but he had labored only for a short time till he was prostrated by a very severe illness and was compelled to give up the work, to his bitter disappointment and to the great regret of the people of this church.

After a long vacancy Rev. John D. Roth was called. He accepted the call on the 1st of July, 1878, and rendered acceptable service and his labors were crowned with success. He conducted services regularly in the several churches of the parish, but he gave Salem more of his time and service than the rest. During his pastorate the basement of the church was finished and fitted up for a Sunday School room. He continued his work in this church till March, 1882, when he resigned and accepted an urgent call from a mission church at Sydney, Ill. He made the following report of his ministerial acts at the close of his pastorate. He baptized 18 children; added 31 persons to the communicant membership by the rite of confirmation, and

nineteen by letters of transfer and had a loss of eight by death and removal and a membership of 185.

In June, 1882, Rev. John W. Myers became the successor of Rev. Roth. He did good work in this congregation. He made valuable additions to the membership, and, during his pastorate, the parsonage was built. He deserves much credit for his zeal and self-denial in carrying on this work and bringing it to completion. He has given the following report of his ministerial acts: He performed 51 infant baptisms, added 52 persons to the church by confirmation and 21 by letters of transfer, and had a communicant membership of 225 at the close of his pastorate. On the 26th of June, 1886, he resigned and accepted a call from Grace church, Rochester, Pa.

On the 1st of October, 1886, Rev. C. L. Holloway succeeded him, who did earnest and faithful work in this church. During his pastorate the church was remodeled and much improved. A recess was built, fine stained glass windows were put in, and the church was frescoed and painted. This work was done at considerable cost of labor and money.

On the 1st of November, 1891, Rev. C. L. Holloway resigned and accepted a call from the Mt. Pleasant parish. He made the following report when he closed his pastorate: 59 baptisms, 55 confirmations, and nine additions by letters of transfer. A loss of 21 by death and 48 by removal and a membership of 225.

On the following December Rev. Philip Doerr was called and became pastor. He labored successfully for about one year when he accepted a call from Ligonier parish. After serving that church for seven months he was re-called to Salem church, and served this congregation quite acceptably till March, 1887, when he accepted a call from the Brush Creek parish. He has made the following report of his ministerial acts: 48 baptisms; 43 confirmations and 15 additions by letters of transfer. A loss of 17 by death and 18 by removal and a communicant membership of 234.

In June, 1897, Rev. R. G. Rosenbaum was called and took charge of the congregation at once. He followed the same

order as his predecessor, conducting services every Sunday morning and evening and holding communion four times a year. During his pastorate the congregation reached the highest mark in point of membership. The largest communions were held that are on record in its history—about 200 out of a membership of 240.

During the summer of 1900, the church was thoroughly repaired, at a cost of about \$800. The auditorium was frescoed and painted as well as carpeted; new heaters were placed in the basement, the hall was also frescoed and the outside, both brick and wood-work, were painted.

During the last week in September the congregation celebrated the Fiftieth anniversary of its organization. Rev. Rosenbaum was ably assisted in these services by the several pastors of the conference, as well as by former pastors of this church.

On Thursday, the 27th, the Jubilee Day, Revs. A. L. Yount, H. L. McMurry, V. B. Christy, S. K. Herbst and W. F. Ulery were present and took part in the feast of rejoicing. Dr. Yount delivered the Jubilee discourse, Revs. McMurry, Herbst and Christy made pleasant and suitable addresses and Rev. Ulery read the history of the congregation and brief sketches of its pastors. It was a time of great rejoicing in the congregation, which was never in a more prosperous condition than it has been during the present pastorate. Rev. Rosenbaum has made the following report of his ministerial acts: He has baptized 65 children, confirmed 35 adults, and added 22 members by letters of transfer; had a loss of 18 by death, and 22 by removal.

On the 1st of April, 1902, Rev. Rosenbaum resigned and accepted a call from Monaca, Pa. The Salem church has a good Sunday School, numbering 150 members, with a good staff of officers: C. J. Shuster is the superintendent, Peter Klingensmith assistant, A. J. Shuster, treasurer, and Emma Blose and Lucy Morrison, librarians. It also has a Luther League, numbering 25 active members, which holds regular meetings on every Sunday evening, and invites all the young people of the congregation to meet with them and take part in the exercises. The present officers are: A. J. Shuster, president; Jacob Holtzer,

vice president, Lucy Morrison, secretary and Leonia Rosenbaum, treasurer.

The Ladies' Aid Society was organized many years ago, and has been a very useful and effective organization in this church. It has now 30 members. The present officers are: Mrs. R. G. Rosenbaum, president; Mrs. John Morrison, vice president; Miss Josie Blose, secretary, and Mrs. Margaret Marks, treasurer.

Following are the names of the church council: Joseph Kaylor and Daniel Shuster, elders; William J. Blose, John Guy, James Speakman and J. B. Shuster, deacons; C. J. Shuster, John Silvis and Jos. Silvis, trustees.

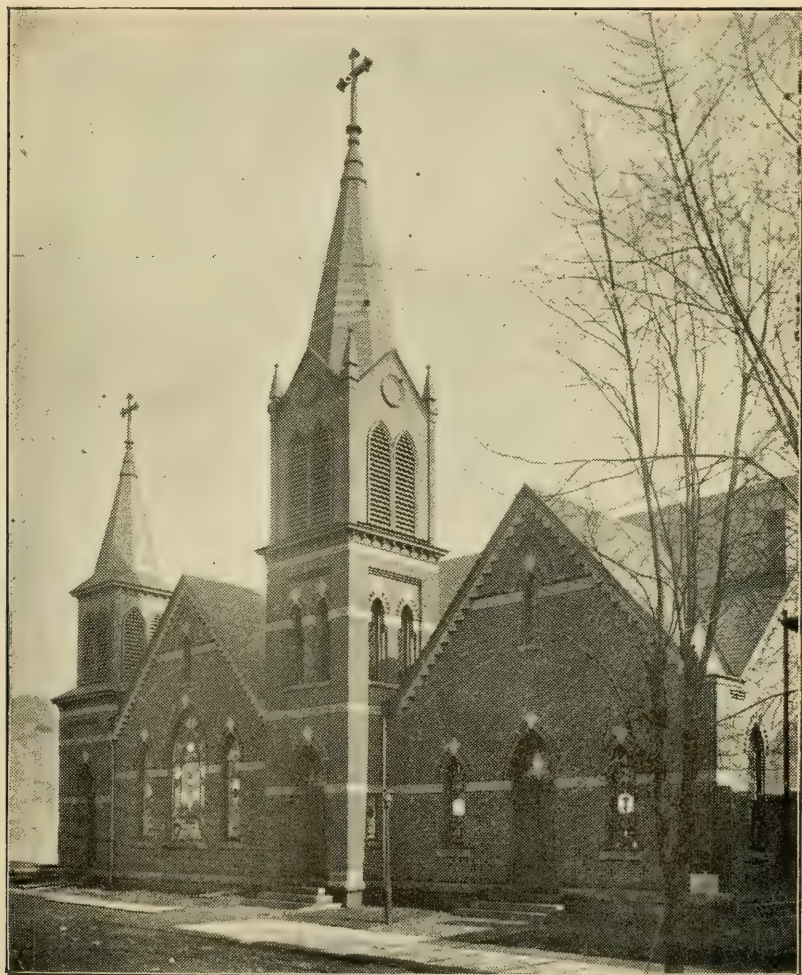
List of pastors of Salem church: Rev. Michael Eyster, 1849-1852; Rev. Jacob Neff Burket, 1852-1853; Rev. Charles H. Hersh, 1853-1856; Rev. Aaron Yetter, 1856-1866; Rev. J. D. English, 1866 to July 1868; Rev. V. B. Christy, Oct. 1868 to April, 1876; Rev. J. A. Bauman, April, 1876-1877; Rev. A. D. Potts several months in 1877; Rev. J. D. Roth, July, 1877, Mar. 1882; Rev. J. W. Myers, June, 1882-1886; Rev. C. L. Holloway, Oct., 1886, Nov. 1891; Rev. Philip Doerr, 1891-1897; Rev. R. G. Rosenbaum, June, 1897, April, 1902.



SALEM CHURCH AND PARSONAGE. DELMONT



ST. JAMES CHURCH, YOUNGSTOWN



HOLY TRINITY CHURCH, LATROBE



HOLY TRINITY PARSONAGE, LATROBE

XXI. ZION'S EVANGELICAL, LUTHERAN CHURCH, JOHNSTOWN, PENNSYLVANIA.

Zion's German church was organized in 1851, as an independent Lutheran congregation, and continued as such until after the great flood at Johnstown in 1889.

At its organization it was composed of a few families who were in humble circumstances. They, however, had no sooner organized than they felt the need of a church, and made a move to build one as soon as possible.

In the second year of their history steps were taken to build a church; a committee was appointed to take charge of the work, subscribers were solicited, a plan was adopted, and the contract for its erection was let.

It was a modest frame building, about 30x45 feet in size, plainly finished and correspondingly furnished. It was completed in December, 1852, and dedicated in January, 1853, with appropriate services. It met the needs of the congregation at that time, and answered a good purpose in that it furnished these people a comfortable place of worship for fifteen years.

In 1868, a large, handsome brick church was built to meet the needs as well as to satisfy the taste of the congregation, which had now greatly increased in financial ability and social standing, as well as in membership.

In addition to the church, a large and commodious school house was built to accommodate their parochial school, and a suitable pastor's home was erected along side of the church. These valuable buildings, which stood on the corner of Locust and Jackson streets, were all swept away by the great disaster known as the Johnstown flood. Rev. John Lichtenberg, the pastor, and his family consisting of his wife and four children as well as many of the members, lost their lives in that fatal flood.

The congregation, which had been strong and independent before, and had looked forward with self confidence and hope of success, was almost wiped out of existence. With its church, school house and parsonage, as well as its pastor and many members gone, the outlook for the future was dark and discouraging. Nothing remained but the ground upon which the church and other buildings had stood, and that was encumbered by a mortgage of \$3,000.00, and the surviving members had barely escaped with their lives.

Immediately after the flood, Rev. Paul F. A. Glasow was called and took charge of this field. He began his work with an earnest purpose to re-establish the church. He gathered the people; assisted some in their need, and encouraged them to unite in a Christian congregation. By the help of God, and with the co-operation of Christian people, he was eminently successful in his work. The members, in their great need, appealed to their brethren in the German churches at Reading and at Philadelphia, and were kindly assisted.

Through the energy and influence of Rev. J. Kendig of Reading, and Rev. F. Wischan of Philadelphia, \$4,016 were collected and given to this congregation on condition that it would unite with an Evangelical Lutheran Synod in connection with the General Council.

The gift was thankfully accepted, and, through the influence of Rev. Glasow, the condition of uniting with a synod, was cheerfully and promptly fulfilled. The congregation adopted a constitution and charter in harmony with the doctrinal basis of the General Council, and in 1890 united with the Pittsburg Synod of the Evangelical Lutheran church.

Rev. Glasow was a most zealous and godly man, who worked faithfully at home. He appealed to the churches of the Pittsburg Synod for aid, and in a short time he succeeded in a marvelous manner in building up this congregation.

Early in 1890 a movement was made to build a school house which could be used as a place of worship, as well as for school purposes, until a church could be erected. The school house is a large, plain brick building, having two rooms on the first floor,

and a large hall on the second floor. It was finished and dedicated in August, 1890.

Soon after the school house was completed a beginning was made to build a church, and the work was carried on as fast as possible. The corner-stone was laid in the autumn of the same year, and the work of finishing the church was pushed so vigorously and successfully that it was completed in May, 1891, and on the 3rd of the same month it was solemnly dedicated to the service of God. Rev. William J. Mann, D. D., of Philadelphia, and Revs. J. C. Kunzmann, D. D., and R. M. Zimmerman were present on the occasion and assisted the pastor.

The church stands on the site of the former one, at the corner of Jackson and Locust streets. It is a fine brick building, gothic in style, 60x78 feet in size, and has a seating capacity of 800. It is well built, neatly finished and furnished, and is churchly in all its appointments. It and the school house cost about \$25,000, and are now free from encumbrance.

Rev. Glasow was quite as successful in collecting money as in gathering the people together after their overwhelming disaster, but in the midst of his life of usefulness it pleased the great Head of the Church to summon him to his reward. On the 8th of April, 1897, his work on earth was suddenly ended by death. So great was the shock of his loss that for a time everything in the congregation stood still. His early removal was lamented not only by his people, but also by his ministerial brethren.

The minutes of the Synod give the following record of his ministerial acts. He performed 897 infant baptisms, added 401 to the communicant membership by the rite of confirmation, and a larger number by letters of transfer. The losses by death and removal were 279, leaving a membership of 950 at the close of his pastorate.

Soon after the death of our lamented brother Glasow, the president of the synod sent Rev. John Luepke as a supply. On the 14th of May, 1897, he was elected as pastor of the congregation, and was installed on the 10th of June by Rev. F. W. E. Peschau, D. D., of Greensburg. Rev. Luepke served the congregation for two years and seven months, ministering regu-

larly and performing all necessary ministerial acts ; but he lacked the physical strength to do the work required in this church, so in December, 1898, he resigned. The following is a summary of his parochial records : he baptized 332 children, confirmed 191 adults, and added 60 by letters of transfer, a loss of 196 by death and removal, left an effective membership of 810.

There was a short vacancy after the resignation of Rev. Luepke, and in January, 1900, Rev. Hugo R. Erdmann, of the Ministerium of Pennsylvania, was called. He became pastor of this parish on the 26th of the same month, and was installed on the 4th of February by Rev. C. L. Boecele. He has ministered regularly and faithfully in word and sacrament, and has performed all necessary ministerial acts and pastoral duties as far as one man is able to do this work in such a large parish. We think that the congregation now needs and is able to support an assistant pastor.

Rev. Erdmann made the following report of his work during the first year of his pastorate : He baptized 261 children, confirmed 139 adults, added 113 by letters of transfer, and has now a membership of 1200.

Since he became pastor a fine pastor's home has been provided by the congregation. Early in 1900 a lot on Jackson street was purchased for \$4,000, and an elegant house was built at a cost of \$6,000. It is large, well built, neatly furnished, and contains eleven rooms with all the modern conveniences of a well planned house. It was finished in the autumn of 1900 and dedicated as a pastor's home on the 30th of September. The pastor was assisted on this interesting occasion by Rev. C. L. Boecele, and since the 1st of October, 1900, the house has been the happy home of the worthy pastor of the Johnstown parish.

On the 3rd of May, 1901, the Tenth anniversary of the dedication of the church was celebrated with interesting services. On this occasion two fine new bells were dedicated and placed in the tower, which, with the one already there, form a chime.

The congregation has a large, well organized Sunday School, of which J. Paul Kirschmann, the parochial teacher, is the superintendent. It has six officers, forty-six teachers, and

727 scholars, and is divided into four separate departments.

The first department, made up of the Bible classes, includes all scholars above twelve years of age. It has 20 classes, 20 teachers, and 238 scholars. The second department is the Intermediate, and includes scholars between the age of nine and twelve. It has 14 classes, 14 teachers, and 210 scholars. The third is the Primary department, and includes between the age of seven and nine. Miss Charlotte Fox is the leader. This department has six divisions, six teachers and 139 scholars. The fourth, or Infant department, including children between the ages of four and seven, has Miss Anna Schill for its leader. There are six divisions, six teachers and 140 scholars.

Zion's church has a sewing circle, and a Ladies' Aid Society of 250 members which hold regular meetings and are doing good work. It has a society of young men, and one of young women, each doing effective work for the congregation. There is also an organization of the young confirmed members, whose meetings are intended for their mutual upbuilding. The large parochial school is under the direction of J. Paul Kirchmann.

The present church council is composed of the following named persons: Rev. Hugo R. Erdmann, pastor and ex-officio chairman, Mr. Charles Bader, president, Mr. Rudolph Luebbert, secretary, elders, Mr. Charles Braun, Mr. Henry W. Fox, Mr. Henry Geisel, Mr. August Fey, Mr. August Koch, Mr. Henry Doeris, Mr. George Fueg, deacons.

List of pastors of Zion's Lutheran church, before the Johnstown Flood: Rev. Theobold Kleiss, who organized the congregation and was its pastor until 1853; Rev. Christian C. A. Brandt, 1854-1855; Rev. Henry S. Lasar, 1855-1856; Rev. C. Kress, 1856-1859; Rev. Dr. Siek, 1859-1862; Rev. Dr. Karl Taubner, 1863-1876; Rev. Karl Knotz, 1876-1882; Rev. H. Veith, 1882-1889; Rev. J. P. Lichtenberg, who arrived in Johnstown on the 30th of May, 1889, and on the 31st he and his family were swept away. After the Flood: Rev. Paul F. A. Glasow, June, 1889 to April, 1897; Rev. John Luepke, May, 1897, to Dec. 1899; Rev. Hugo R. Erdmann, Jan. 1900 to the present time.

XXII. ST. PAUL'S EVANGELICAL LUTHERAN
CHURCH, FRANKLIN, DONEGAL TOWN-
SHIP, WESTMORELAND, CO., PA.

Services were held in the Franklin school house for some time by Rev. Jos. B. Focht before an attempt was made to form a congregation. On the 18th of March, 1852, the first steps were taken towards organizing, and on the 20th the congregation was fully organized with 29 members, under the title of the St. Paul's Evangelical Lutheran Church, Franklin. A constitution was adopted and officers were elected.

The following named persons were the first church council : Charles Miller and Frederick Siebel, elders; and Charles F. Ulery and Benjamin Brougher, deacons, who were installed immediately after their election and thus inducted into their several offices.

The Holy Communion was celebrated on the following Sunday when 27 persons were present. Services were regularly conducted in the Franklin school house on every alternate Sunday till the church was built.

On the 1st of January, 1853, ten members were added to the congregation by the rite of confirmation and the Holy Communion was again celebrated in which 39 persons participated.

Soon after Rev. Focht had begun his work at Franklin he discussed the necessity of building a church. Early in 1853, after having carefully considered the matter, the congregation decided to build. A plot of ground was secured from Simon Snyder, one of the leading members for a nominal sum as a site and a cemetery. The pastor furnished a plan for a church and, assisted by the church council, devised ways and means for its erection.

Steps were taken to collect money and provide materials. The work of building was commenced in the spring of 1853,

and carried on as rapidly as possible. On the 22d of April the corner stone was laid by the pastor with appropriate services.

The work of completing the church was pushed forward as fast as circumstances permitted, each one doing what he could. Henry Snyder, one of the older members, did the carpenter work for a mere nominal sum. Other members donated labor, or gave money, and members of the church council and the pastor, made no small personal sacrifices in the building of this church.

By the 1st of September it was finished and was consecrated to the worship of God with joyous and impressive services. Rev. J. R. Focht, the pastor, was assisted at these services by Rev. W. S. Emery, of West Newton, Pa., who preached the dedicatory sermon and the pastor performed the act of consecration.

The church was a frame building 30x36 feet in size. Plain in its architecture and finish, and cost only about \$500 in cash. As we have noted much of the work was done as a donation. Though not large it was suitable for the congregations which at that time numbered about forty members. Soon after the church had been completed and dedicated Rev. Focht resigned the Donegal parish and accepted a call from a congregation in the bounds of the Maryland Synod.

His resignation was followed by a vacancy of four months. In January, 1854, William H. Wynn, of the Theological Seminary, Springfield, having received ad-interim license from the president of the Pittsburg Synod, on the 1st of February accepted a call from the Donegal parish. He was pastor there less than two years. He served this congregation acceptably but his pastorate was too short to accomplish any permanent results. He has left no record of his ministerial acts.

In April, 1856, Rev. George Gaumer became pastor of this parish, who ministered to this congregation on every alternate Sunday and held communion twice a year. During the first year of his pastorate important changes and improvements were made on the church, which cost about \$200. He was pastor of this congregation for twelve years, faithfully preaching the word and performing all the duties of a pastor.

No complete history of Rev. Gaumer's work has been preserved: but the communion record shows that there was a gradual increase in the membership during his pastorate. In April, 1858, he resigned and accepted a call from the Wadsworth parish, Medina, County, Chio.

After his resignation there was a vacancy of almost a year during which time Rev. J. S. Fink, of Manor Station, Pa., supplied this congregation. He conducted services every two weeks and held two communions and also performed all other pastoral work.

In December, 1868, Rev. John Welfley was called, and became pastor on the 1st of January, 1869. He was the faithful and earnest shepherd of St. Paul's church for six years and six months. He held his first communion on the 19th of May, 1869, at which 42 persons were present. He conducted services regularly on every alternate Sunday and performed all the duties of a minister. He added a number of members to this congregation by confirmation and letters of transfer; but in the fall of 1875 he closed his labors in this field and removed to Ohio. As before there was a vacancy of several months.

On the 1st of July, 1876, Rev. David Earhart, then of Evansville, Somerset county, became pastor of the Donegal parish, and he served it for six years. He conducted services in this church every two weeks, as his predecessors had done, and administered the Holy Communion twice a year, and performed all ministerial acts and pastoral duties required of a Christian minister. His work was crowned with success; but on the 1st of July, 1882, he resigned and closed his pastorate in this field and accepted a call from the Crooked Creek parish in Armstrong county, which he had served many years before.

A very long vacancy followed the resignation of Rev. D. Earhart, during which time the parish was only partly supplied. On the 22nd of July, 1883, Rev. W. F. Ulery conducted services and administered the Holy Communion, and on the 2nd of December of the same year, Rev. J. W. Myers administered the communion.

During the year 1884 Rev. J. P. Hentz had charge of this church as stated supply, and Messrs. Angstadt and Mayne, students of the Philadelphia Seminary, assisted him and rendered valuable services.

In the spring of 1885 Rev. R. G. Rosenbaum was called and became pastor of this parish. He held his first communion service in St. Paul's church on the 21st of June when only 22 persons were present. Thus we observe the damaging effects of the long and trying vacancy that followed the resignation of Rev. Earhart.

The services of Rev. Rosenbaum were quite acceptable and successful in this congregation. He added a number of members to the church, but his pastorate was too short to make much progress in the permanent upbuilding of the congregation. He did a good work, however, in remodeling the church, which was successfully accomplished under his oversight and direction, at a cost of \$900.00.

A great change was made on the old church. A recess was built in the rear; a tower in the front, through which is the entrance into the auditorium. The windows were changed from square to gothic style and finer glass put in, and such improvements were made on the entire building that it presented the appearance of a new church. It was dedicated on the 5th of June, 1887, with appropriate services. The pastor was assisted on this interesting occasion by Rev. J. C. Kunzman, D. D., of Greensburg. In 1888 Rev. Rosenbaum resigned and Rev. Samuel Stouffer became his successor, and he was pastor for six years ministering to this congregation regularly on every alternate Sunday as his predecessor had done. The membership increased under his ministry, and the affairs of the church seemed to be going smoothly, but a difficulty arose between a few of the members, which, for a time, seriously affected the peace of the congregation. It seemed at one time as if the harmony and usefulness of St. Paul's were utterly destroyed by the war of tongues; but by the mercy of God it has been preserved and is now enjoying peace and prosperity.

On the 1st of March, 1894, Rev. Samuel Stouffer resigned

and accepted a call from Jacob's church, Fayette county, and on the 1st of June Rev. J. H. Kline of Scottdale, became his successor. He did faithful work during the short time that he was able to serve as pastor, but on account of failing health was compelled to give up the work of the ministry. After the resignation of Rev. Kline there was a vacancy of a few months, during which time Mr. E. M. Potts, of Mt. Airy Seminary, Philadelphia, served as supply.

In November, 1895, Rev. J. A. Boord was called and became pastor of this parish and served it for two years. He ministered to this congregation with earnestness and fidelity, preaching the word and administering the holy sacrament regularly. The people highly esteemed him and gave him up with much reluctance when he resigned on the 1st of January, 1898, to accept a call from Bridgewater parish, Nova Scotia, to which new field he removed immediately.

Soon after his resignation Rev. D. W. Michael was called, and became his successor, on the 1st of February. He served St. Paul's church very acceptably and successfully. He conducted services on every alternate Sunday.

In the autumn of 1900, he received a call from the Home Mission Board of the General Council to a Mission church in Duluth, Minnesota, which, after due and prayerful consideration, he accepted and removed to his new field on the 1st of March, 1901, to the great regret of this congregation. This parish was vacant till the following August, during which time Rev. Jesse Dunn of Pleasant Unity, served it quite acceptably as temporary pastor.

On the second Sunday in August, Rev. Joseph O. Glenn, of Mount Airy Seminary, Philadelphia, was elected pastor and accepted the call immediately. He was installed on the 17th of November by Rev. Jesse Dunn. He has commenced his ministry under very fair auspices and there is a good outlook for the future of this congregation. It now has a communicant membership of some 53 effective members.

This congregation is now 50 years old, and has quite recently celebrated its Fiftieth anniversary. The Jubilee meeting

commenced on the 20th of March, 1902, and the services were continued during Passion Week, including Palm Sunday, and all were well attended by the congregation. Rev. W. F. Ulery of Greensburg, and Rev. Frank S. Beistel of Jeannette, assisted the pastor, Rev. Joseph O. Glenn, on this interesting occasion. Rev. Ulery made the Historical address on Thursday forenoon, and Rev. Beistel the Jubilee address. The latter also delivered a discourse in the evening. Rev. Ulery assisted the pastor during the rest of the week, and including the next Sunday.

There have been great changes in this congregation during these 50 years. All the members who took part in its organization are dead except two—Mr. H. Miller and Mrs. Alex. Crawford. Only one of these, Mrs. Crawford, could be present at these Jubilee services. Four of the older pastors who served here are dead, viz: Revs. Focht, Welfly, Gaumer and Fink. Many members who were received here have removed to other places, but many more have gone to eternity. At least three times as many have died and removed as are at present in the congregation. There is a cemetery alongside of the church where many of the fathers and mothers, as well as the founders of the church, now sleep in the grave.

According to the parochial reports, as given in the minutes of synod, the following ministerial acts were performed by the several pastors: Rev. J. R. Focht baptized ten children, confirmed 12 adults, and reported a membership of 40; Rev. Geo. Gaumer performed 27 baptisms, added 29 by the rite of confirmation, and had a membership of 55 at the close of his pastorate. The reports of Revs. Welfly and Earhart are for the whole parish. Rev. John Welfly baptized 98 children, confirmed 112 adults, and reported a membership of 60; Rev. David Earhart baptized 81 children, added 150 to the communicant membership; Rev. R. G. Rosenbaum baptized 21 children, confirmed 13 adults, and had a loss of three by death; Rev. J. H. Kline baptized nine children, confirmed six adults, and reported a membership of 59; Rev. J. A. Boord baptized four children and confirmed four adults; Rev. D. W. Michael baptized nine children,

confirmed 19 adults, had a loss of four by death, and left a membership of 60.

St. Paul's has a good Sunday School, which has been kept up all these years by a few faithful members. The school has now 48 scholars in regular attendance, with five teachers and a staff of officers.

The present Church Council are: William Beistel and John Snyder, elders; Frank B. Lenhart, Adam Barnhart and Richard Snyder, deacons; William S. Beistel, Alexander Ross and Q. Myers, trustees; Rev. Jos. O. Glenn, pastor and president.

Following is the list of pastors: Rev. Joseph R. Focht from organization till September, 1853; Rev. Wm. H. Wynn, D. D., Feb., 1854 to Sept., 1855; Rev. Geo. Gaumer, April, 1856 to April, 1868; Rev. J. S. Fink, supply in 1868; Rev. John Welfly, Jan., 1869 to April, 1875; Rev. David Earhart, July, 1876 to July, 1882; Revs. J. P. Hentz, Angstadt and Wayne, 1882 to 1885; Rev. R. G. Rosenbaum, June, 1885 to 1888; Rev. Samuel Stouffer, Sept., 1888 to April 1894; Rev. J. H. Kline, June, 1894 to April, 1895; Rev. J. A. Boord, Nov., 1895 to Jan., 1898; Rev. D. W. Michael, Feb., 1898 to Feb., 1901; Rev. Joseph O. Glenn, 1891 to the present.

XXIII. ST. JOHN'S EVANGELICAL LUTHERAN CHURCH, SPRINGHILL TWP., FAYETTE COUNTY, PENNSYLVANIA.

In 1852, Rev. J. K. Melhorn, pastor of Jacob's church Fayette county, began to hold services at Morris Cross Roads, in Springhill township. These services were for the benefit of a few Lutheran families, most of whom were members of Jacob's congregation. In the course of the next year, a real interest

having been awakened among these people, a proposition was made to build a church for the use of the Lutherans of that community.

The pastor and the council of Jacob's church heartily approved of this undertaking, and, in a large measure, became responsible for its success, as we have already noted in the history of that congregation. The Lutheran people of Springhill township cheerfully co-operated with them in this work. A subscription was started, a site for the church was secured, and a plan adopted.

Early in the spring of 1854, the work of building was begun, and, a little later, the corner-stone was laid. The work on the building was pushed so vigorously that in August, 1854, the church was completed, and on the 27th of the same month, it was set apart to the worship of God. Rev. Emanuel Greenawalt, D. D., then of Columbus, Ohio, and Rev. W. S. Emery of West Newton, Pa., were present on this interesting occasion and assisted the pastor at the services. Rev. Dr. Greenawalt preached the dedicatory sermon, and Rev. Emery assisted in the consecration services.

The church is a plain brick building, 36x50 feet in size, plainly finished and modestly furnished at a cost of \$1,200. It was, however, well adapted to the wants of the people of that time, and is still a comfortable house of worship.

On the 14th of June, 1856, a congregation was organized with 20 members, most of whom had been dismissed from Jacob's church. At first only two officers were elected, one elder and one deacon. Michael Crow was elected the first elder, and M. B. Baker the first deacon. They were re-elected annually for three years.

In September, 1856, the congregation was incorporated as Saint John's church, and in 1859, a constitution was adopted for the government of the congregation. The first full church council was elected under this constitution on June 11th, 1859. M. B. Baker and Conrad A. Emery being elected elders; Jos. Bowers, George Baker and Joseph Lyons, deacons.

Rev. Melhorn did earnest and faithful work in this field.

He conducted services on every alternate Sunday and performed all necessary ministerial acts and pastoral duties. When he resigned in June, 1895, to accept a call from the Freeport parish, he made the following report: Had 30 infant baptisms; added 56 by rite of confirmation and letters of transfer; lost 17 through death and removal, and had a communicant membership of 61. Soon after Rev. Melhorn's resignation, Rev. H. Acker of the English Synod of Ohio, became pastor of the Fayette county parish. He conducted services in this church on every alternate Sunday, and administered the communion twice a year.

He was a conscientious man and a faithful minister. He added a number of persons to the church by baptism and confirmation; but, owing to the many removals, he was not able to keep up the membership to the mark it had reached under his predecessor.

Rev. Acker resigned in January, 1873, to accept a call from a parish in the Synod of Illinois, and in the following May, Rev. W. O. Wilson became pastor of the Fayette county parish. He served Saint John's church in an acceptable manner, conducting services twice a month and holding two communion services during each year. He gave regular catechetical instructions at such times as were deemed necessary, and confirmed a number of young people, and added others by letters of transfer.

In 1881 a move was made to establish a cemetery under the control of Saint John's church. Five acres of ground were purchased for this purpose from Mr. J. A. Lyons, the consideration being \$600. The property was fenced, surveyed, and laid out in lots. The charter of the church was amended and so changed as to authorize and empower the congregation to organize a cemetery and manage it through its officers.

In due time this ground, with all that pertains thereto, was solemnly set apart with appropriate services as a Christian burial place. Rev. W. F. Ulery assisted Rev. Wilson at these services. The organization was perfected in the election of officers and the cemetery was declared open for the use of Saint John's congregation and all other persons who desired to purchase lots.

In the years that have passed since, prominent citizens of, Springhill township, especially among the members of St. John's, have been interred in this burying ground.

In May, 1885, Rev. W.O. Wilson D. D., resigned the Fayette county parish, after a pastorate of 12 years. He spent a few months in mission work on the Western frontier, but in the spring of 1886, after his return to Pennsylvania, he accepted a call from St. John's church and served it until 1892, when he resigned to take up other work. He, however, rendered services quite frequently during the long vacancy that followed his resignation.

In June, 1897, Mr. C. E. Dozer of Mt. Airy Seminary, Philadelphia, supplied St. John's in connection with Cheat Haven Mission, which Rev. Dr. Wilson had organized in 1894. Mr. Dozer served for three months. During the time he had charge a resolution was adopted looking to the union of St. John's and Cheat Haven Mission as one congregation, but this action was afterwards rescinded. This latter action was the cause of the withdrawal of the members of St. John's living in and near Cheat Haven, and led to their uniting with Trinity Evangelical Lutheran church of that place.

On the 19th of September, 1897, Rev. Ira M. Wallace took charge of St. John's in connection with the Morgantown Mission, to which he had been appointed, and served this field on every alternate Sunday till July, 1900. During his short pastorate he did faithful work. A new constitution was adopted and the Church Council elected and organized under it. After his resignation there was a vacancy which was only partially supplied.

Since the meeting of the Pittsburg Synod, in 1901, Rev. J. K. Melhorn has taken charge of this church as temporary pastor and has served it regularly every two weeks.

The Sunday School has 60 scholars and eight teachers, and is doing very good work. The present officers are: Rev. J. K. Melhorn, superintendent; Joseph M. Baker, assistant; Jesse H. Baker, treasurer; Irène Emery, secretary, and Frank M. Baker, assistant secretary.

The present Church Council are : Andrew J. Emery, Joseph M. Baker, James R. Rotharmel and Frank H. Baker, deacons ; George W. Lyons, James P. Baker and Jesse H. Baker, trustees ; Rev. J. K. Melhorn, pastor.

The following is a list of the pastors and their time of service : Rev. J. K. Melhorn from the organization till 1865 ; Rev. Henry Acker, 1865 to Jan., 1873 ; Rev. W. O. Wilson, D. D., 1873-1885 ; a vacancy ; Rev. W. O. Wilson, 1886 to 1892 ; a long vacancy partially supplied ; Rev. Ira M. Wallace, Sept., 1897 to July 1900 ; a vacancy ; Rev. J. K. Melhorn, 1900 to this date.

XXIV. THE FENNELTON EVANGELICAL LUTHERAN CHURCH, SALEM TOWNSHIP, WESTMORE- LAND COUNTY PENNA.

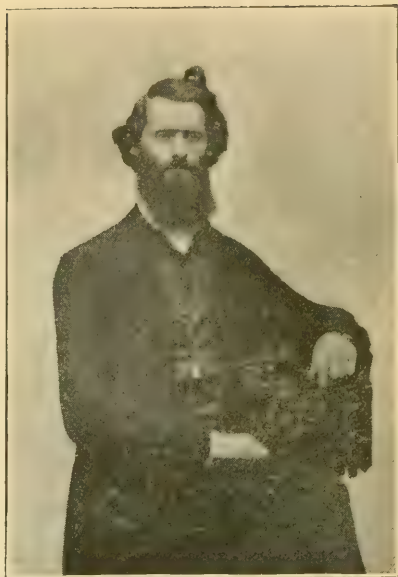
Services were first held by Rev. Aaron Yetter, early in 1859, in a school house, near where the church now stands. Rev. R. P. Thomas, of the Reformed church, had begun to hold services some months earlier.

In the summer of 1859, active measures were taken, on the part of the Reformed people to build a church. It was the intention of Rev. Thomas to build a Reformed church ; but when he commenced the work he found that he could not raise the money necessary without the aid of the Lutherans. They refused to contribute any money to the building of the church unless they would have equal rights in it with the Reformed. Therefore it was made a union church and the Lutherans agreed to pay half the money necessary to build it.

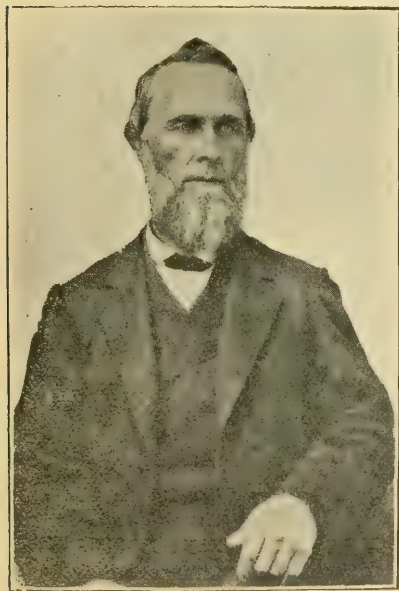
A piece of ground was secured from Mr. David Shields, as a site for a church and a burying place. A joint committee was appointed to take charge of the work, a plan for a church was



JOHN WELFLEY.



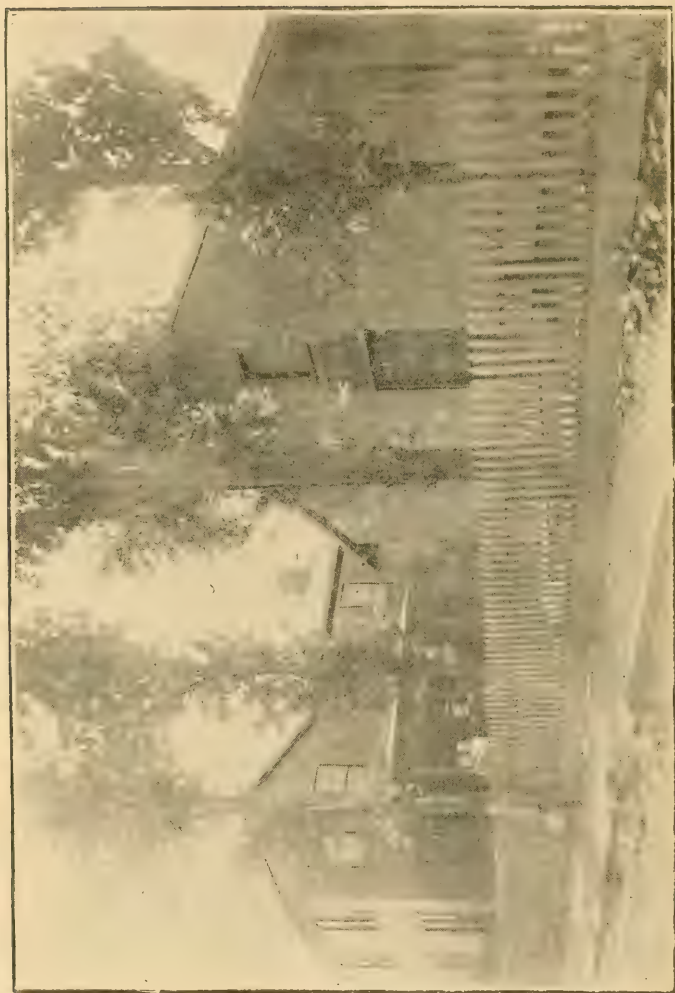
DANIEL GARVER.



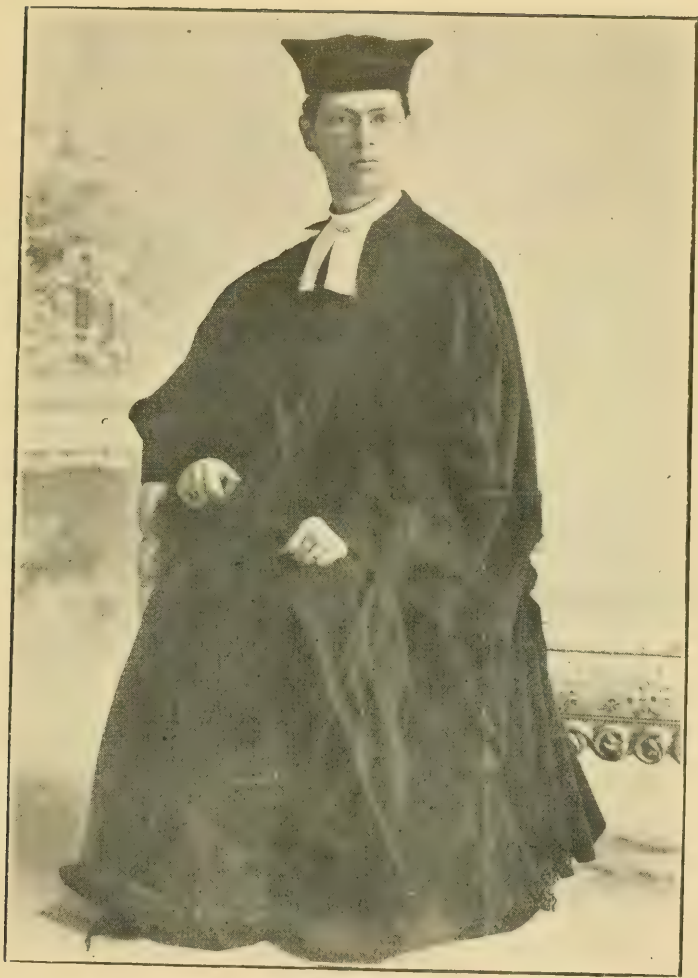
JOHN RUGAN.



JOHN W. MYERS.



SAINT JOHN'S CHURCH (OLD) AND PARSONAGE, CONNELLSVILLE.



G. L. LOHMANN.



HOPE-HOFFMANN'S-CHURCH.

adopted, money collected and the contract for the building was given out.

In August, 1859, the corner stone was laid by Revs. Yetter and Thomas, assisted by the Rev. N. P. Hacke, D. D., of the Reformed church. The work of building was carried on successfully, and by the end of the year the church was completed and on the 27th of February, 1860, it was dedicated to the worship of God. Rev. C. C. Russel, of the Reformed church, assisted Revs. Yetter and Thomas at these services. The church is a plain frame building, 32x45 feet in size, has a seating capacity for 250 persons, and cost about \$1,000.

Immediately after the consecration of the church, Rev. Yetter organized a congregation with 23 members, under the title of the "Fennelton Evangelical Lutheran church." It became part of the St. James and Salem parish and was served by its pastors till that parish was readjusted in 1876.

Rev. Yetter ministered to this congregation from the time of its organization till 1866, when he resigned. He held services on every alternate Sunday afternoon and administered the Holy Communion twice a year. He added 20 communicant members, had a loss of six by death, and had an effective membership of 37. He was succeeded in the autumn of 1866, by Rev. J. D. English, who served this congregation during the time of the heated doctrinal discussion and inquiry.

The leading members of Fennelton church were intelligent and well informed on doctrinal questions, and were therefore loyal to the Pittsburg Synod. Rev. English ministered to these people for about two years. He added several members by the rite of confirmation and letters of transfer, leaving the membership the same in number as it was when he became pastor.

He resigned in July, 1868. In October of the same year he was succeeded by Rev. V. B. Christy, who served the congregation for eight years, and rendered acceptable service. He baptized eleven children, instructed several classes of catechumens, confirmed 28 young persons and added others to the membership by letters of transfer. At the close of his pastorate, in 1876, he had a membership of 60.

Fennelton church now became a part of the Saltsburg and St. James parish, and in September, 1876, Rev. John Y. Marks became pastor and served it for about two years. In 1878, he resigned the Saltsburg congregation and Rev. J. D. Roth of Salem, became temporary pastor.

On the 2nd of September, 1879, Rev. Robert M. Zimmerman was called as pastor of the Saltsburg and St. James parish and was installed on the 28th of the same month by Rev. J. Sarver, of Leechburg, Pa. He served this congregation regularly on every alternate Sunday for five years. At the close of his pastorate he reported five infant baptisms, four additions to the communicant membership by the rite of confirmation; several by letters of transfer, and had an effective membership of 58. He resigned on the 1st of June, 1884, to accept a call from a Mission church in Philadelphia, Pa. Soon after his resignation Rev. D. M. Kemerer became his successor. He conducted services regularly on every other Sunday in this church. He continued his work here till October, 1887, when he was appointed Missionary President of the Pittsburg Synod. He reported 12 infant baptisms, five additions by confirmation and letters of transfer, a loss of seven by death, four by removal and a communicant membership of 52.

On the 1st of February, 1888, Rev. W. G. Hudson was elected pastor of this parish and served it acceptably for a period of eight years and a half. He held services regularly on every Sunday. During his pastorate several important changes occurred.

In 1895 the union between the Lutheran and Reformed churches at Fennelton was dissolved. The Lutheran congregation purchased the interest of the Reformed, and the Reformed built a church for themselves.

In 1896 the parish was readjusted; St. James, Bell township, and St. Andrews, Avonmore, were constituted a parish. Saltsburg and Fennelton formed another, of which Rev. W. G. Hudson continued to be the pastor. Since this change was made Fennelton church has had more services than were possible under the former arrangement. During six months and a half, from

the middle of April till the 1st of November services were held on every Sunday.

On October 1st, 1896, Rev. W. G. Hudson resigned this parish to accept a call from Catasqua, Pa. He made the following report of his parochial items in this congregation: He baptized 31 infants, confirmed 22 adults, and added 12 by letters of transfer; he had a loss of nine by death, and 15 by removal, leaving an effective membership of 46.

Immediately after his ordination, in 1897, Rev. W. E. Bauer became pastor of the Saltsburg and Fennelton parish and served it over four years. He held services in this church on every Sunday during the summer, and on every alternate Sunday during the winter. He rendered acceptable service. He not only won the confidence and esteem of the people, but also made valuable accessions to its membership. He baptized 13 children, confirmed 16 adults, added four by letters of transfer, and reported a membership of 61. On the 1st of April, 1902, Rev. W. E. Bauer resigned the Saltsburg and Fennelton parish and accepted a call from Trinity church, Braddock, Pa.

This congregation is now 42 years old. It has had eight pastors since its organization. The membership has fluctuated somewhat, owing to several causes—a number of the old leading members have died, and some of the younger people have emigrated. It has as many members now as it ever had in its history. It has no working societies, and its Sunday School is conducted only during the summer.

The following named persons are the present Church Council: Andrew Fennel, elder; D. M. Fennel, D. Chambers Cline, and D. M. Fennel, deacons.

List of pastors: Rev. Aaron Yetter, 1860 to April, 1866; Rev. J. D. English, Sept., 1866 to July 1868; Rev. V. B. Christy, Oct., 1868 to April 1876; Rev. John Y. Marks, 1876 to 1878; Rev. J. D. Roth, temporary pastor, 1878 to 1879; Rev. R. M. Zimmerman, Sept., 1879 to June 1884; Rev. D. M. Kemerer, June, 1884 to Oct., 1887; Rev. W. G. Hudson, Jan., 1888 to Oct., 1896; Rev. W. E. Bauer, June, 1897 to April, 1902.

XXV. SAINT JAMES EVANGELICAL LUTHERAN CHURCH, ALTOONA, PENNA.

In 1860 Rev. Henry Seifert, of the Allegheny Synod began to hold German services in this city. After continuing these services for several months he organized a congregation then gave up the field to Rev. John Schmidt who became the regular pastor.

In 1861 a lot, 50x100 feet in size, located on the corner of 8th and 14th streets, was purchased, on which a plain frame church was built during this year and the work of building up the congregation made encouraging progress.

In 1863 Rev. John Schmidt resigned, and early in 1864 Rev. Michael Wolf was called. During this year another lot, 50x100 feet in size, situated alongside of the church, was purchased on which a house was built that has been occupied ever since by the pastor as a parsonage. The services of Rev. Wolf were quite acceptable, and he was successful in building up the congregation.

In 1868 the pastor and the congregation were, at their request, received into the Pittsburg Synod, and the congregation has been loyal to this synod ever since. In 1875 Rev. Michael Wolf resigned this church and accepted a call from a parish in the bounds of the Ministerium of New York. He made the following parochial report at the close of his pastorate: 176 infant baptisms, 63 confirmations, five deaths and four removals.

In July, 1875, Rev. Charles Jaeckel became pastor of this parish and served it acceptably for six years, making large accessions to the membership.

In 1881 he resigned and accepted a call from the German Lutheran church, New Castle, Pa. He has made the following report: Performed 192 baptisms; received 66 persons into full membership by the rite of confirmation; 67 by letters of

transfer; had five deaths and four removals, and a communicant membership of 300.

In the summer of 1881, Rev. H. J. H. Lemcke became the successor of Rev. Jaeckel and was installed by Rev. Dr. Wenzel on the 18th of December. He was pastor of this church for ten years and was very successful in his work. Early in 1888 the congregation concluded to build a new church. The old church was torn down, plans were secured for a new church, subscriptions solicited and the contract let. On the 4th of August 1888 the corner-stone of the present fine brick church was laid, Rev. Lemcke, the pastor, being assisted on this interesting occasion by Rev. Dr. Wenzel and Dr. Passavant of Pittsburg, Pa.

The work of building was carried on successfully and by the 1st of September, 1889, the church was completed and on the 1st of the same month it was set apart to the worship of God with appropriate services. Rev. J. C. Kunzman and Rev. W. A. Passavant, D. D., assisted the pastor at these services. The former preached in German and the latter in English, and the pastor performed the act of consecration.

The church is a large brick building, 60x80 feet in size gothic in style, neatly finished and furnished and churchly in its appointments. It cost over \$25,000 and a debt rested on it for a number of years. Rev. Lemcke continued his labors in this congregation till 1891 when he resigned and accepted a call from Grace church, Franklin, Pa. He reported 476 infant baptisms, 165 confirmations, and 392 additions by letters of transfer. A loss of 268 by death and removal and a membership of 560.

Early in 1892 Rev. John Mueller became pastor of this congregation and served it quite successfully till 1897 when he resigned and returned to his native land, Russia, where he now resides. He made the following report concerning the membership: Baptized 327 children, confirmed 172 adults, added 141 to the membership by letters of transfer and had a loss of 152 by death and removal, a net gain of 160.

In 1898 Rev. C. L. Boecele became pastor of this congregation and has rendered faithful services, which have been crowned with good success. He has reported 114 infant baptisms, 101

confirmations, and 73 additions to the membership by letter of transfer and a loss of 78 by death and removal. He reported 140 families connected with the congregation which indicates a membership of about 600.

The congregation is now 42 years old and has had quite a prosperous career. It began with a few families, most of whom were in humble circumstances. When the congregation united with the Pittsburg Synod it numbered only about one hundred members.

When Rev. Wolf resigned, in 175, he reported 220 members. Rev. Jaeckel, his successor, brought the membership up to 300, and Rev. Lemcke closed his pastorate with 560. Rev. Mueller reported only 430 though, there were many accessions the loss by death and removal was correspondingly great during several years of Rev. Lemcke's and Rev. Mueller's pastorate.

When Rev. Boecele became pastor of this congregation effective measures were adopted to liquidate the debt of \$12,000 still resting on the church. In 1891 a sinking fund was created which proved so successful that on the 1st of January, 1902 the whole debt was cancelled. There was also spent on repairs and improvements the sum of \$4,000 on the church. A fund is now being created to build a new parsonage; \$1,000 have already been paid into the treasury, and it is hoped that by the end of this year a sum will have been raised sufficient to enable the trustees to erect a home for the pastor.

The Saturday parochial school numbers from 80 to 100 pupils of which the pastor is the teacher. The Sunday School is in a good condition; it numbers 36 officers and teachers, and 350 scholars. The pastor is the superintendent. The Missionary Society was organized in 1897, has 65 members, and is doing good work. The Young Men's Society was organized in 1900, and now has 25 members. The Woman's Working Society was organized in 1896 with 30 members, and is a live association. The Ladies' Aid Society was organized in 1895. The Women's Society to look after the sick, was organized in 1887, and has been a useful organization. The Men's Aid Society has also been quite helpful.

The following persons compose the Church Council; Karl Lehmander, Wm. Nicola, Henry Kunzig, Stephen Adler, Jacob Fuhrer, Martin Hauser, John A. Hoffmann, August Noll, Christian Fauth, Jacob Weiss; Conrad Dingeldein, treasurer; John Gieg, secretary; Rev. C. L. Boecele, pastor and president.

List of pastors; Rev. Henry Seifert, Missionary in 1860; Rev. John Schmidt, 1860-1863; Rev. Michael Wolf, 1864-1875; Rev. Charles Jaeckel, 1875-1881; Rev. H. J. H. Lemcke, 1881-1891; Rev. John Mueller, 1892-1897; Rev. C. L. Boecele, 1897 to present time.

XXVII. TRINITY EVANGELICAL LUTHERAN CHURCH, LATROBE, PENN'A.

Early in the sixties services were begun in Latrobe by Rev. Isaac O. P. Baker, of Pleasant Unity; but after having been held for a short time, were discontinued because Rev. Baker had too large a field for his strength, but in November, 1862, two Lutheran members made an earnest appeal to Rev. G. W. Mechling, of Greensburg, Pa., then pastor of the Ligonier parish, to minister to the destitute Lutheran people in Latrobe. After conferring with them about the condition and needs of the Lutherans in this town and vicinity he agreed to undertake this additional work. Soon afterwards services were begun in the old Seceder church, which were held on every alternate Sunday and were conducted in German and English. They were continued for several years with increasing interest. The Holy Sacraments were administered, and all necessary ministerial acts performed. A desire was expressed on part of the people that a congregation be organized. In 1864 a communion was held by Rev. G. W. Mechling at which 59 persons were present, and a

provisional organization was formed. A beginning was made to build a church. Mr. and Mrs. Michael Weiss donated a lot on Weldon street, on which the first church was built.

Early in 1855 a building committee was appointed of which Michael Weiss was chairman, subscriptions were solicited and a contract for the building was let to D. D. Shirey. A congregational meeting was held about the 1st of April, 1865, at which a constitution was adopted and officers were elected, and the organization made permanent. Soon after this Rev. Mechling resigned the Ligonier parish and accepted an urgent call from St. Peter's church, Lancaster, Ohio, where he is still the successful pastor.

During the summer of 1865 Rev. Daniel Worley ministered to the Ligonier parish, and also had temporary charge of Latrobe. He rendered valuable service to this congregation, giving strength and permanence to the work which Rev. Mechling had begun.

On the 6th of June the corner-stone of the church was laid by Rev. Daniel Worley, assisted by neighboring pastors, with appropriate services. Rev. Worley looked after the interests and provided for the needs of the congregation till the autumn of 1865, when Rev. J. H. Smith became pastor and took up the work of building where his predecessor had left it. By the close of the year the church was finished and was dedicated on the 1st of January, 1866, when the pastor was also installed. Revs. Daniel Worley, G. W. Mechling and G. W. Busby assisted the pastor at the consecration services.

The church was a plain brick building, 35x50 feet in size, substantially built, plainly finished and furnished costing about \$3,000. Rev. Smith continued his ministry in this church over nine years. He conducted services regularly every two weeks, and held communion services twice a year. He instructed and confirmed classes of catechumens every two years. There was a gradual growth in the membership during his pastorate. He baptized 42 children, added 44 to the membership by the rite of confirmation and letters of transfer; had a loss of 12 by death and removal, and had a membership of 70 at the close of his

pastorate. Rev. Smith resigned on the 1st of October, 1893, and accepted a call from Wadsworth parish, Ohio.

There was a vacancy of several months after his resignation. In the winter of 1875, Rev. A. D. Potts was elected and became pastor on the 21st of March. He served this congregation quite acceptably; but his work was soon interrupted by a most serious illness which compelled him to give up his labors for the time being to the great regret of the people, as well as to his own bitter disappointment.

He resigned on the 1st of February, 1876, making a pastorate of only about ten months. His resignation was followed by a long vacancy. On the 1st of March, 1877, Rev. H. L. McMurry became pastor. He ministered faithfully to this congregation for five years. Like his predecessors he conducted services in this church on every alternate Sunday. He held communion twice a year and catechetical instruction and confirmation once in two years. He added quite a number by baptism and confirmation, and there was a corresponding increase in the communicant membership during his pastorate. He resigned on the 1st of April, 1882, and accepted a call from the Lewisburg parish, Ohio.

On the 1st of July, 1882, Rev. J. L. Smith became pastor of this parish and served it faithfully for nearly ten years. He conducted services regularly in Trinity church twice a month and held communion twice a year. Catechetical instruction was held biennially, and oftener when deemed necessary. Besides the regular services and pastoral duties much other work was done, and important changes made in the church during the pastorate of Rev. Smith. We note a few of them. The old charter having been found defective, a petition was presented to the Court to have it revoked, which, after considerable opposition on the part of a few of the older members, was granted, and a new charter was issued by which the title and rights of the congregation are fully established, and its doctrinal position is clearly set forth. It also was admitted into the Pittsburg Synod. Two valuable lots were purchased on Weldon street, alongside of the church, intended as a site for a church, on one of

which the handsome new church now stands, and on the other the elegant parsonage has been built. Many valuable additions were made to the membership and better discipline introduced.

At the close of Rev. Dr. Smith's pastorate Trinity, Latrobe, and St. James, Youngstown, were constituted a parish. He has made the following report of his work: Baptized 110 children; added 87 to the communicant membership by the rite of confirmation, and 32 by letters of transfer; had a loss of 57 by death and removal, and a membership of 224. On the 1st of April, 1892, he resigned and accepted a call from Christ church, East End, Pittsburg.

On the 1st of the following June Rev. I. K. Wismer became pastor of the Latrobe and Youngstown parish and served it acceptably for nine years. He held services on every alternate Sunday morning and every Sunday evening in Trinity church, making three times as many services as were held under the former pastorate. These additional services have brought forth good results in the congregation. There has been encouraging growth, both in the membership and in the financial strength since this change has been made. When he took charge the membership was 224, and in 1901 it was 350.

The need of a new church, suitable to the wants of the congregation, had long been felt. In 1897 a beginning was made to build, and the work was carried on with enthusiasm. Every one was willing to do what he could. The labor required to excavate the cellar and quarry the stones for the foundation was all donated.

The following persons constituted the building committee: Rev. I. K. Wismer, Henry Bossart, H. G. Kuhns, H. W. Pebly, W. G. Young, J. A. Maier, Frank Weiss and H. W. Baker. The architects and builders were H. W. and Ludwig Baker.

On the 1st of August, 1897, the corner-stone was laid, Revs. A. L. Yount, D. D., and F. W. E. Peschau, D. D., assisted the pastor on this occasion. On March 13, 1898, this beautiful house of worship was solemnly set apart to the worship of the Triune God. Revs. A. L. Yount, F. W. E. Peschau, R. G. Rosenbaum, Jesse Dunn, H. L. McMurry and W. F. Ulery were present and assisted

the pastor at these services. Rev. Dr. Yount, then President of the Pittsburg Synod, preached the dedication sermon, Rev. Dr. Peschau delivered a German discourse and Rev. McMurry made an appeal to the congregation.

The church is a brick building, trimmed with sandstone. It has two corner towers 12 feet square and 90 feet high, through which are the main entrances to the church. It is built alongside of the Sunday School room, which occupies the foundation and utilizes the walls of the old church; is 35x50 feet in size, and can be made a part of the auditorium when the occasion requires. The inside finish and furnishing are in good taste and make a pleasing impression. The pews and furniture are of quartered oak; the windows are gothic in design, of fine cathedral glass and were all donated. The altar, pulpit and lecturn are all handsome and placed in churchly order. The seating capacity is 500, and the entire cost upward of \$12,000, all of which has been paid. The pastor and congregation are to be congratulated on the eminent success that has crowned their efforts in this important undertaking, and all deserve great credit for their fidelity and liberality.

During the summer of 1899, a commodious pastor's home was built under the oversight of the pastor and church council. It is a neat brick-veneered house and has all the conveniences of a well planned modern home. It cost \$3,000.

Thirty-eight years ago there was neither a Lutheran congregation nor church in Latrobe. Now there is a fine church and parsonage and a self-sustaining congregation of 350 members.

Trinity church, like St. James, has always been in a parish with one or more congregations, but now, at its own request, it has been constituted a separate parish. Since January, 1902, Rev. Wismer has devoted all his time and service to this congregation. Its working societies indicate that it is alive and active. It has had a Sunday School almost since its existence, which is now in a prosperous condition, numbering 225 scholars and 22 teachers and officers. It is organized on the plan of Graded Lessons, and uses the literature of the General Council Publication Board. It has contributed to the several objects of

benevolence from time to time, but during the building of the church it contributed \$486.00 to the building fund. Its present officers are: H. W. Peibly, superintendent; L. W. Lohr, assistant superintendent; A. H. Young, secretary; Miss Bertha Walters, assistant secretary; H. W. Baker, treasurer, and Lawrence Walters and Louisa Weber, librarians.

The Ladies' Aid Society has 30 active members. Its history runs parallel with that of the congregation. It has always done benevolent work, but we note especially its work in providing the money for the payment of the lots on Weldon street, alongside the old church, costing \$2,500, and also contributing \$1,875 towards building the new church. It has also done many other good deeds, such as making up boxes of clothing for foreign missionaries and orphans, and helping the poor in the congregation and town. The officers are; Mrs. A. C. Young, president; Miss Katharine Barron, secretary; Mrs. I. K. Wismer, treasurer.

A Young People's Society was organized in 1893, and in 1895 its name was changed to the Luther League. It has 40 members and holds regular meetings every Sunday evening for devotional exercises and for the discussion of topics prepared by the National League. It contributed \$242 to the building of the church. Following are its officers: Wm. H. Kautz, president; L. W. Lohr, vice president, and Miss Louisa Weber, secretary. There is also a Junior League, whose leader is Miss Margaret Walters. It contributed \$92 to the building fund. The Helping Hand Society contributed \$145.

The following persons are the Church Council: Rev. I. K. Wismer, pastor and president; Prof. A. A. Streng, secretary; J. A. Maier, treasurer; Wm. G. Young, Frank S. Weiss, W. H. Baker and Jacob H. Lohr, deacons; L. Baker, A. Breton and Albert Eisaman, trustees.

List of pastors: Rev. G. W. Mechling, D. D., 1864-1865; Rev. Daniel Worley, April to September, 1865; Rev. J. H. Smith, September, 1865 to October, 1874; a long vacancy. Rev. A. D. Potts, Ph. D., March, 1875 to Feb., 1876; Rev. H. L. McMurry, March, 1877 to April, 1882; Rev. J. L. Smith, D. D., July, 1882-1892; Rev. I. K. Wismer, June, 1892 to the present.

XXVII. SAINT JOHN'S EVANGELICAL LUTHERAN CHURCH, CONNELLSVILLE, PENN'A.

In the spring of 1871 Rev. H. J. H. Lemcke of West Newton, Pa., organized this congregation with seven families, under the title of "The Saint John's Evangelical Lutheran Church," of Conneltsville, Pa. A constitution was adopted and officers were elected. It was at first organized as a German-English congregation and continued such till 1884.

In 1872, it was united with Christ Church, West Newton, to constitute a parish, of which Rev. Lemcke became pastor. He conducted services in this church on every alternate Sunday, in German and English, and administered the Holy Communion twice a year using both languages.

Soon after he began his work in this new field the old Disciple church was purchased, which was repaired and fitted up for the use of the Lutheran congregation. Rev. Lemcke did a good work in organizing this church, and his services were appreciated by the people. He continued his labors till February, 1877, when he accepted a call from the Lutheran church at Elizabeth, Pa., leaving a membership of 40 communicants when he resigned.

In May following, Rev. Philip Doerr became his successor. He served this congregation in the same order as his predecessor had done, preaching and ministering in German and English until he resigned in September, 1881. He did earnest and successful work. He baptized many children, and instructed and confirmed large classes of young people, and at the close of his pastorate the communicant membership had increased to 115. In September, 1881, he resigned this parish and accepted a call from the Crooked Creek parish, which had become vacant through the resignation of Rev. W. A. C. Mueller.

In the same month Rev. W. A. C. Mueller received a call from Conneltsville, and thus became Rev. Doerr's successor. St. John's now desired to have all the time and services of a

pastor, and asked to be constituted a separate parish, which was granted, and Rev. Mueller was installed as their pastor. He conducted services on every Lord's Day, and did much pastoral work during the week; instructing the young, visiting the sick, and burying the dead. During his pastorate the parsonage was purchased and there was an encouraging growth in the membership of the congregation. When he resigned, in June, 1884, to accept a call from Kutztown, Pa., the communicant membership was 229.

Soon after the resignation of Rev. Mueller, Rev. C. F. Tiemann was elected pastor, and began his labors about the 1st of July, 1884. During his pastorate St. John's became a purely German church. The English members withdrew, because the English services rendered were no longer satisfactory. They were organized into a congregation by a minister of the Allegheny Synod and have now become a strong congregation.

In September, 1889, Rev. Tiemann resigned and accepted a call from a church in the New York Ministerium. He reported 304 baptisms, 62 confirmations, and 64 additions by letters of transfer; 48 funerals, 57 removals, and a communicant membership of 400.

After the meeting of the Pittsburg Synod, in 1889, Rev. G. A. Fuergau became pastor and was installed by Rev. J. G. Amschler. He had nominal charge of the parish for about three years, but the unfortunate man became a victim of intemperance and was deposed from the ministry in the autumn of 1892.

On March 5, 1893, Rev. Ph. Lamerdin was elected pastor, who served the congregation about one year. He was pastor during the time of financial depression and strikes, when there was much distress among the poor laboring people. Hoping to be able to relieve this distress among his people, he proposed to colonize all who were willing to go with him to Wisconsin.

About one-fourth of the congregation went with him; but the colony was not a success, and the people were sadly disappointed. A few returned, the rest found homes elsewhere. The congregation suffered great loss in the removal of so many of its best members, and, in 1894, the membership was reduced to 150.

On the 1st of November, 1894, Rev. L. O. Hammer was elected pastor, and was installed on the 25th of the same month by the Rev. Philip Doerr. He held services regularly on every Sunday and conscientiously performed all pastoral duties. He did earnest and successful work in gathering the people and strengthening and upbuilding the congregation. Some of the older members have borne cheerful testimony to his earnestness and fidelity. He collected the money to cancel the debt, still resting on the parsonage, and put the congregation into a good financial condition. He enlisted the co-operation of some of the English brethren in caring for the young people of his church who were becoming rapidly anglicized. The promising beginning which he made in this parish was, however, cut short by his resignation in 1897. He has reported 78 infant baptisms, 38 confirmations, 20 funerals and five removals, leaving a membership of 300.

In April, 1897, Rev. G. L. Lohman took charge of St. John's and is its present pastor. He was installed in June following by Revs. D. M. Kemerer and F. W. E. Peschau, D. D., He has conducted services regularly on every Sunday, and has done a large amount of ministerial work as his reports indicates. During a pastorate of four years he baptized 338 children, confirmed 150 adults and added 16 members by letters of transfer. He conducted 115 funerals, had a loss of 32 by removal and at present reports a membership of 600.

The pastor's home has been enlarged and greatly improved, at considerable cost. Pastor Lohman has also built a frame school house in the rear of the parsonage 24 feet square, which is being used as a place of worship during the time that the church was being built.

In the spring of 1901, a beginning was made to build a new church. A plan was adopted and a contract let for the building. On the 4th of September the corner-stone was laid with appropriate services. Revs. F. W. Kohler, D. M. Kemerer and J. C. Kunzman assisted the pastor on this occasion. The work of building has been under the care of Rev. Lohman, and has been carried on as fast as possible. The church is almost completed.

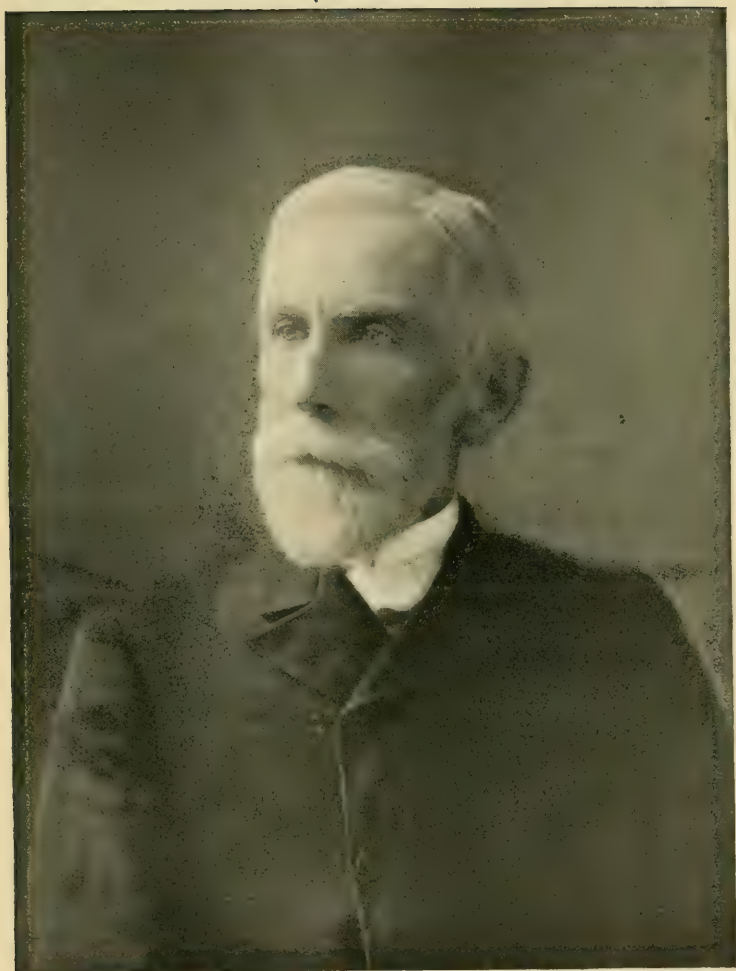
and is a very handsome structure. It is built on the old site, and the side walls of the old church, which are of elegant stone, have been utilized.

The new church, however, extends 14 feet in front, forming a commodious vestibule and two corner towers through which are the entrances into the auditorium. The one on the south corner terminates in a spire surmounted by a neat gilt cross. Two large bells have been placed in it, which were dedicated on Pentecost. About 10 feet were added to the rear end to make room for a sacristy and pastor's study in the northeast and southeast corners, and an altar place in the middle.

The whole church is 44x60 feet in size, gothic in style and is built of red and yellow pressed brick, and presents a fine appearance. The ceiling of the auditorium is purely gothic and is finished in cedar. The windows are of fine stained glass, highly ornamented. The entire cost of the building, when finished and furnished, will be about \$15,000.

This congregation is now 30 years old. One generation has passed away and nearly all the people who laid the foundation here are gone. Only two persons remain who entered the original organization, Father Christian Snyder and Jacob Siller. There has been a great growth in the town, and a corresponding growth in the congregation. It has a Sunday School which is under the care of the pastor, and a Ladies' Aid Society, composed of a small number of the good women of the congregation.

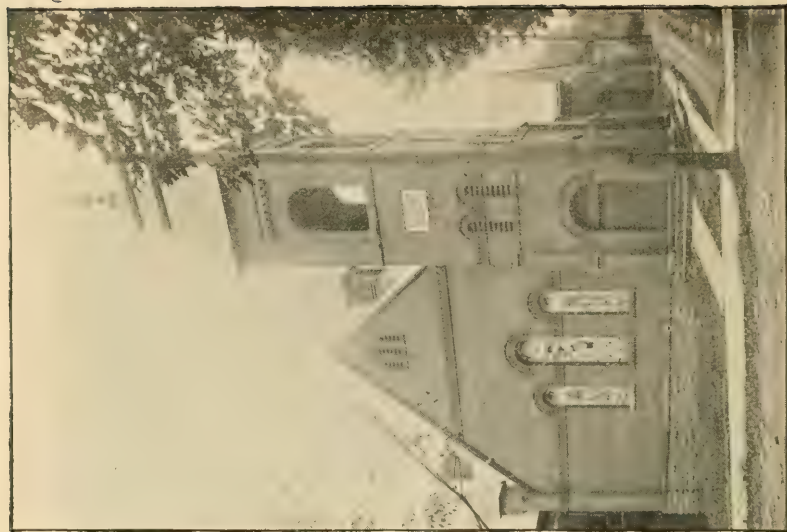
The following is the list of pastors: Rev. H. J. H. Lemcke, April, 1871 to Feb., 1877; Rev. Philip Doerr, May, 1877 to September, 1881; Rev. W. A. C. Mueller, Sept., 1881 to June, 1884; Rev. C. F. Tiemann, June, 1884 to Sept., 1889; Rev. G. A. Firsgau, Sept., 1889 to Nov., 1892; Rev. Ph. Lamerdin, March, 1893 to April, 1894; Rev. L. O. Hammer, Nov., 1894 to March 1897; Rev. G. L. Lohman, 1897 to present time.



Truly Yours,
M. Valentine
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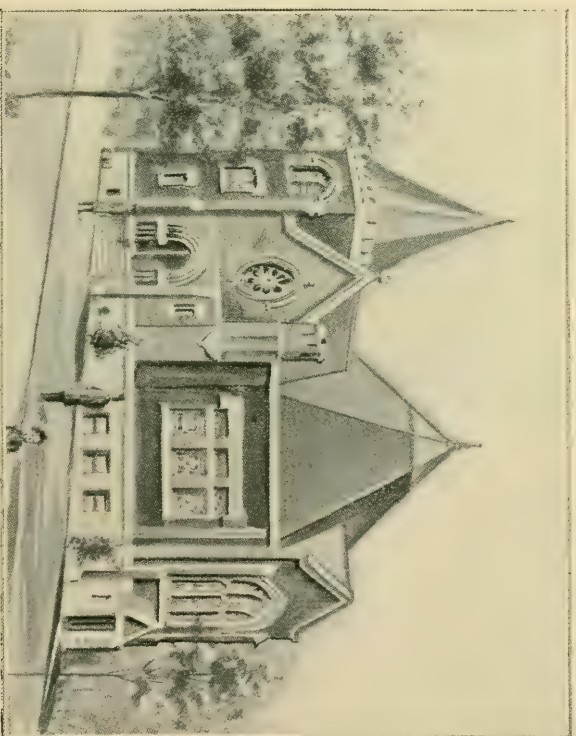
ST. PAUL'S CHURCH UNIONTOWN.



ST. JAMES' CHURCH, LEGONIER.



HOLY TRINITY CHURCH, IRWIN—OLD.



HOLY TRINITY CHURCH, IRWIN—NEW.



ST. PAUL'S CHURCH, SCOTSDALE.

XXVIII. HOLY TRINITY EVANGELICAL LUTHERAN CHURCH, IRWIN, PENN'A.

Services were conducted occasionally in Irwin during 1873, by Rev. A. H. Bartholomew, at the request of a few Lutheran people, most of whom were members of Trinity church, Adamsburg. It was their earnest desire to establish a Lutheran church in this town.

On the 30th of May, 1874, a meeting was held at which Rev. A. H. Bartholomew presided, to consider the propriety of organizing a Lutheran congregation in Irwin. After a full discussion of the matter an organization was effected. A constitution was adopted, officers were elected and the following persons signed the constitution: Louis Eisaman, Henry K. Walthour, G. B. Painter, C. C. Painter, Mrs. Sarah Wideman, Adam Loney, J. B. Blyholder and Leonard Hunker.

Rev. A. H. Bartholomew, with the assistance of a few other brethren, supplied this church till a regular pastor was called.

In the spring of 1876 Trinity church, Adamsburg, and Irwin, were united and constituted a parish, and on the 1st of April, 1876, Rev. V. B. Christy of Delmont, was called and became its pastor. He ministered regularly to this congregation on every Sunday and had good success in gathering the people. He had only 20 members when he took charge, and when he rendered his report to the synod, in 1877, he had 52 communicant members. Services were held in a hall till a church was built.

In the spring of 1877 a lot was purchased on Main street as a site for a church; a building committee was appointed; a plan for a church was adopted, and the contract let for the building. On the 25th of July the corner-stone was laid. Revs. P. Doerr, Enoch Smith, W. F. Ulery, and Samuel Laird, the President of the Pittsburg Synod, were present and assisted the pastor at these services.

The work of building was carried on so successfully that the church was finished by the 1st of January, 1878, and on the 24th

of February it was dedicated to the worship of God. Revs. W. A. Passavant, D. D., W. F. Ulery and A. H. Bartholomew assisted at these services. Rev. Dr. Passavant preached the sermon of dedication.

The church was a plain brick building, gothic in style, 32x54 feet in size, with a corner tower 50 feet high, through which was the entrance into the auditorium. It was neatly built and plainly furnished; had a seating capacity of 250, and cost \$2,800.

Rev. Christy continued his labors in this parish till April, 1881, when he resigned and accepted a call from the Zelienople parish, Butler county, Pa. He made the following report as to membership: Baptized 50 children, confirmed 24 adults, added 35 by letters of transfer, and had a membership of 70 at the close of his pastorate.

In June following, Rev. E. G. Lund was called as his successor and was installed on the 7th of August by Revs. W. F. Ulery and A. H. Waters. He rendered acceptable service to Trinity church and was quite successful in his work; but he resigned in June, 1883, to accept a call from a church in Milwaukee, Wis. He made the following report: Baptized 21 children; received some 30 by confirmation and letters of transfer, and had a membership of 87.

In 1883, Trinity, Irwin, became a separate parish and Adamsburg church was united with Brush Creek. Later Unity church, Manor Station, was added to Irwin. In September, 1884, Rev. F. W. Kohler was called and served Trinity church for two years. He rendered valuable service in that he collected the money needed to free the church from debt, and placed the congregation on a sound financial basis. But his pastorate, like that of his predecessor, was too short to do more than simply to indicate what ought to be done. He resigned on the 17th of October, 1885, to accept a call from Lunenburg, Nova Scotia. He reported 19 infant baptisms, six confirmations and nine additions by letters of transfer; a loss of 12 by death and removal and a communicant membership of 74.

In November, 1886, Rev. E. L. Baker, of the Theological Seminary, Philadelphia, succeeded Rev. Kohler and was pastor

of this church for four years. He ministered regularly to this congregation on every Lord's Day generally morning and evening; but he also served Manor Mission in connection with it. He had a fair measure of success during the four years of his pastorate. He rendered the following report: 39 infant baptisms, 10 confirmations, and 22 additions by letters of transfer, and had a communicant membership of 82 when he resigned, Dec., 1890, to accept a call from the Stone Creek parish in Ohio.

In the spring of 1891, Rev. S. K. Herbst of West Newton, was called and became pastor on the 1st of July. He was installed by Revs. D. M. Kemerer and R. M. Zimmerman. After looking over the field he went earnestly to work to gather the people that were scattered on account of the long vacancy that had occurred, and was quite successful in his efforts. He has held services in Trinity church on every Lord's Day, morning and evening, and at Manor Station every Sunday afternoon.

His faithful work has brought forth fruit. From a little flock of some sixty effective members, when he took charge of Trinity it has now become a self-sustaining congregation of 270 members. He has made the following report as to accessions and losses: 109 infant baptisms, 120 confirmations, 89 additions by letters of transfer; a loss of 14 by death and 47 by removal and a communicant membership of 270 at the present time.

In the autumn of 1891, a move was made by the congregation to provide a pastor's home. A suitable lot was purchased on Pennsylvania Ave. for \$900. Work was begun at once excavating the cellar and laying the foundation. The contract for the building was let and the work carried forward so rapidly that the house was finished by the following spring, and on the 1st of May, 1892, it was ready for occupancy by the pastor and his family, and has been their commodious and comfortable home ever since. It is a neat, substantial frame house, containing eight rooms, with all the conveniences of a well planned house. It cost \$3,500 including the price of the lot.

The congregation is now engaged in building a new church. A beginning was made in the spring of 1901. A building committee was appointed, an architect employed to prepare suitable

plans, which have been adopted and the contract let for the building for \$14,000. The old church was torn down in July, 1901, and in August work was begun on the new church and on the 29th of September, 1901, the corner-stone was laid. Revs. Drs. Edmund Belfour and J. C. Kunzman assisted the pastor at these services. No work was done on the building till the spring of 1902, when it was resumed and at this writing (June 17, 1902,) the brick walls are completed. It is octagonal in style and has a seating capacity for 300 persons.

Trinity church has a Sunday School, which is as old as the congregation ; but has recently been organized according to the advanced system of Graded Lessons and uses the literature of the General Council Publication Board. It now numbers 200 scholars and 20 officers and teachers. It also has a Ladies' Aid Society, which was organized in August, 1891, and has now 22 active members. It is an energetic, working organization, which has done much good and is now raising money for the new church. Its present officers are : Mrs. S. K. Herbster, president ; Mrs. J. Wolf, secretary and Miss Sadie Walthour, treasurer.

The Luther League is another working society of the church, which holds regular meetings for mutual improvement, and is now also engaged in raising money for the building fund. The Junior League was organized on the 4th of February, 1900, and has 20 members and holds regular meetings. Officers are : Victor Herbster, president ; Miss Emily Meerhoff, vice president ; Miss Alice Kiehl, secretary.

The following named persons are the present Church Council and are also the building Committee : L. Colerick, Edward Walthour, J. O. Howell, M. M. Cleland, J. S. Kiehl, H. L. Meerhoff and Morrow Kunkle. Rev. Samuel K. Herbster, pastor and ex-officio chairman of the Church Council.

The following is the list of pastors : Rev. A. H. Bartholomew, 1874, to April, 1876 ; Rev. V. B. Christy, April, 1876, to April, 1881 ; Rev. E. G. Lund, D. D., June, 1881 to June 1883 ; Rev. Fred W. Kohler, Sept., 1884 to Oct. 1886 ; Rev. Edward, L. Baker, Nov., 1886 to Dec., 1890 ; Rev. Samuel K. Herbster, July, 1891, to the present.

XXIX. CHRIST EVANGELICAL LUTHERAN CHURCH
FAYETTE SPRINGS OR CHALK HILL,
FAYETTE, COUNTY, PENN'A,

Soon after the Rev. A. H. Waters removed to the Soldiers' Orphans' School to Jumonville, Mr. John Menhart, living at Chalk Hill, made an earnest request of him to hold services in a school house in that vicinity. He willingly complied, and his services opened the way and created the desire for more services. Soon this became a regular preaching station, which was served by Rev. Waters for nearly ten years.

In 1875 Rev. F. C. E. Lemcke spent his summer vacation in in doing mission work in this community, and the same year Rev. Waters organized a congregation under the title of "Christ Evangelical Lutheran Church." A constitution was adopted and officers were elected. With the exception of the year 1878, when Rev. E. G. Lund supplied the congregation, Rev. Waters served it regularly, or provided for its supply, till 1886, when Rev. John A. Waters took charge of it and has been its pastor ever since.

In 1894 a lot of ground, containing three acres, was purchased on which, in the following year, a cemetery was laid out and a beginning made to build a church. Plans were adopted, the contract let, and on the 14th of July the corner-stone was laid. The pastor was assisted by Revs. A. H. Waters, Alfred Ramsey and the President of the Synod. The work of building was pushed successfully forward and on the 11th of October of the same year, it was completed, and was dedicated to the worship of God with impressive services. Revs. A. H. Waters, Alfred Ramsey and E. G. Lund were present and assisted the pastor on this occasion.

The church is a frame building, 28x42 feet in size, neatly built and furnished at a cost of about \$1,500. It has a tower, vestibule, and stained glass windows, and is all that could be desired in a rural church. It serves the community well and is

deservedly popular. In 1895 it was chartered. The membership has never been large, and, owing to local changes, there has been considerable fluctuation, but it is made up of substantial people. It has a communicant membership of 50.

Following are the names of the council: Rev. John A. Waters, pastor and president; John Menhart, Joseph Jackson, Jr., Christopher Weldig, Henry Rohlf and John Wiggins.

List of pastors: Rev. A. H. Waters, 1874-1886; Rev. John A. Waters, 1886 to the present time.

XXX. SAINT JOHN'S EVANGELICAL LUTHERAN CHURCH, SALTSBURG, PENN'A.

Services were held in Saltsburg as early as 1851, by Rev. Jacob N. Burket, who was pastor of St. James, Bell township, Westmoreland county, and Maysville, in Armstrong county, for several years and lived at Saltsburg, Pa. After he resigned this parish these services were discontinued. But when Rev. V. B. Christy became pastor of St. James and Salem parish, in 1868, he began to hold services here, at first occasionally, later regularly. After these services had been conducted for several years there was such an interest awakened, that the people expressed a desire to have a Lutheran congregation organized.

On the 20th of March, 1876, a meeting of those interested in this matter was held at which Revs. V. B. Christy and J. Sarver were present, the former of whom presided. After a full discussion of the feasibility and necessity of establishing a Lutheran congregation in this place, an organization was effected by a unanimous vote, a constitution was adopted and officers were elected. Soon after the organization of this congregation Rev. Christy resigned.

The St. James and Salem parish was now re-adjusted. Salem church was united with St. John's, Manor, and St. James. St. John's, Saltsburg and Fennelton were constituted a parish. In September, 1876, Rev. John Y. Marks became pastor of this parish and served it for about two years.

He conducted services on every alternate Sunday in St. John's church and had a fair measure of success; but in the spring of 1878 some trouble arose and he resigned Saltsburg and Fennelton. After his resignation, Rev. John D. Roth, of Delmont took charge and supplied it for one year.

In August, 1879, Rev. Robert M. Zimmerman was called and became pastor of this parish. He began his work on the 21th of September, with earnestness and enthusiasm. As soon as he had canvassed the field he began to discuss the necessity of securing a lot, and building a church.

On the 28th of February, 1880, a congregational meeting was held to take steps to secure a location. A committee was appointed, of which the pastor was the chairman, instructed to purchase a suitable lot as a site for a church. On the 30th of April, 1881, another meeting was held, when it was decided to have the congregation chartered. A form of a charter was adopted and signed by 19 members. A petition was presented to the court of Indiana county, and on the 11th of September, 1881, the charter was granted.

After much discussion in the committee as to the best and most suitable location it was agreed that Rev. R. M. Zimmerman should buy "the McQuiston property" and deed part of it to the congregation as a site for a church. After this purchase was made Rev. Zimmermau and wife on the 10th of November, 1881, conveyed to the congregation, a lot, on Main street, 50x100 feet in size, for the consideration of \$850. This is the lot on which the St. John's church now stands. The work of building was begun. A committee was appointed, consisting of Rev. R. M. Zimmerman, W. A. Spahr, Amos Uncapher and M. A. Kunkle; subscriptions were solicited; a plan for a church adopted and contracts let for the several lines of work.

On the 8th of August, 1882, the corner-stone was laid with

appropriate services. Revs. W. F. Ulery and J. Sarver were present on this interesting occasion and assisted the pastor at these services. Meanwhile regular services were held in the Baptist church, and the enthusiastic young pastor, too, was engaged in making brick for the church. This undertaking, though it imposed much heavy work upon him, did not result in any advantage to the congregation, as it did not prove a success. The work of building and finishing the church was carried on as fast as circumstances permitted, but it was much delayed because the committee was greatly embarrassed in its completion for the lack of money.

In the fall of 1883, the church was finished and on the 18th of December the feast of dedication was celebrated with much rejoicing. Rev. Edmund Belfour, D. D., president of the Pittsburgh Synod, Rev. Prof. H. W. Roth, D. D., president of Thiel College and Revs. W. F. Ulery and J. C. Kunzman assisted the pastor at these services. Rev. Dr. Miller of the Presbyterian church was also present and rendered valuable services in the matter of raising money to liquidate the indebtedness of the congregation.

The church is a handsome brick building, trimmed with white sandstone, 36x55 feet in size, and gothic in style. It is neatly finished and appropriately furnished and is churchly in all its appointments. It has beautiful stained glass windows, most of which are memorial, and were all donated by friends. It has neat and very comfortable pews, and has a seating capacity of about 300 persons. The entire cost of the church was \$6,500.

In May, 1884, Rev. R. M. Zimmerman resigned, and accepted a call from St. Paul's church, Philadelphia. He made the following report of his ministerial acts during his pastorate in this church: He baptized five children, confirmed six adults and had a loss of 11 by removal, and a communicant membership of 35.

Soon after the resignation of Rev. Zimmerman, Rev. D. M. Kemerer became his successor and at once entered on the work. He tried to collect the outstanding subscriptions to the building fund and pay off the indebtedness on the church. He soon

found, however, that Rev. Zimmerman had not fully estimated the indebtedness and had over estimated the value of the subscriptions to the building fund. But little was realized on the old subscriptions, and the deficit was found to be over \$1,000. He ministered acceptably to this congregation for three years when he was elected missionary president, which demanded all his time. He resigned on the 1st of October, 1887, and made the following report of his work: He baptized 13 children, added 24 to the membership by the rite of confirmation and letters of transfer, and had a communicant membership at the close of his pastorate of 44.

In January, 1888, Rev. Wm. G. Hudson was called and was pastor of this church for eight and one half years. He ministered acceptably to St. John's and had a fair measure of success, considering the difficulties with which he had to contend. He endeared himself to the members of this church, as he lived among them and came frequently in contact with them. He did not, however, succeed in liquidating or even in reducing the debt on the church, but, owing to the financial depression and strikes, it increased, and it seemed at one time as if it would crush the little congregation.

On the 1st of January, 1896, Rev. Hudson resigned this parish; St. James accepted his resignation, but St. John's and Fennelton refused to accept, and he was persuaded to continue to be their pastor. He ministered to St. John's and Fennelton till October, 1896, when he received a pressing call from Cata-saqua, Pa., which he accepted. At the close of his pastorate in this church he made the following report: baptized 41 children, had 64 confirmations, and 51 additions by letters of transfer; a loss of 7 by death and 30 by removal, and a communicant membership of 46. The parish was vacant for some months after his resignation.

Mr. W. E. Bauer, a student, of Mount Airy Seminary, Philadelphia, was sent out in 1896, to spend his Christmas vacation among these people. He returned at Easter 1897. On the 8th of May, he was called, and became their pastor as soon as he was ordained by the Pittsburg Synod, in August, 1897, and

was installed on the 3rd of October by Rev. Philip Doerr. He held services on every Sunday in this church since he has been pastor of this parish, and did successful work. St. John's church has had a severe struggle since Rev. Bauer has been pastor of it. The loss of so many members by removal on account of the depression in business, and the heavy debt resting on the church property, made the future outlook very dark and discouraging.

In the beginning of 1899, the debt was over \$1,700. Though it was a hard struggle to build this church at first for a mere handful of people, it was a much harder struggle to pay off the debt that encumbered it. It took a most heroic effort to pay this debt and save the church. We think that the pastor and members, as well as the friends of the congregation, deserve great credit, and are to be congratulated on the successful manner in which this has been done.

Father Jacob Rugh made a noble beginning in donating \$300. Mr. Isaac Horne deserves special mention for his generous gift of \$400. A sinking fund was created covering the balance (\$1,000), which four members agreed to jointly carry, free of interest, till the congregation could pay it. This magnanimous act on the part of these good people, so encouraged the members, especially the noble women of the Ladies' Aid Society, that they went to work at once, and with a strong will. By self-denial and persevering efforts, assisted by a few kind friends, they have now paid three of these notes, and the last \$300 will, by the help of God, be paid in the near future.

This congregation has received some aid from the synod, but in the light of the heroic conduct of its members, it is evident that this money has been well invested, and there is a hope for a bright and prosperous future for it. Rev. Bauer deserves great praise for what he has done during his short pastorate. He resigned on April 1, 1902, and accepted a call to Trinity church, Braddock, Pa. He has reported 25 infant baptisms, 15 confirmations, and eight additions by letters of transfer. There has been a loss of 11 by death, 56 by removal, and a membership of 46.

St. John's is now 26 years old and has had six pastors,

including Rev. V. B. Christy, who organized it, and it has had some peculiar trials, which were due, in a great measure, to the vicissitudes of the town. When the town prospered the congregation grew, and when the town met with reverses it felt the shock, by the removal of its members and the withdrawal of support. At present there is a fair outlook for Saltsburg and also for St. John's.

It has a Sunday School numbering some 30 scholars, with a band of officers and teachers. Its management is under the direction of the pastor and church council. The Ladies' Aid Society was organized in 1898, with 15 members. The first officers were Mrs. J. B. Johnston, president; Miss Pauline Schmidt, secretary, Mrs. J. J. Flohr, treasurer. This society has been a great help to the congregation, as pastor Bauer has informed us, in its financial straits and especially in reducing the indebtedness of the church. The present officers are: Mrs. H. Hilty, president; Mrs. D. Brewer, vice president; Mrs. J. Flohr, secretary, and Miss Heimberger, treasurer.

The Luther League was organized in 1896, and worked well for several years. It gave a beautiful communion set to the congregation, and contributed \$39 for repairs on the church, but, owing to the removal of many of its active members, it has been suspended for some time.

The present church council are: William H. McCreary, Wm. A. Uncapher, I. Uncapher, O. Frank and Calvin Marts, deacons; J. S. Hart and A. F. Uncapher, trustees.

List of pastors: Rev. V. B. Christy, who served it as a provisional organization and permanently organized it in 1876; Rev. John Y. Marks, Sept., 1879 to May, 1878; Rev. John D. Roth, temporary pastor in 1878-1879; Rev. Robert M. Zimmerman, Sept., 1879 to June, 1884; Rev. D. M. Kemerer, June, 1884 to Oct., 1887; Rev. Wm. G. Hudson, Jan. 1888 to Oct., 1896; Rev. Wm. E. Bauer, May, 1897 to April, 1902.

XXXI. BETHEL EVANGELICAL LUTHERAN
CHURCH, COOK TOWNSHIP, WEST-
MORELAND CO., PA.

Soon after Rev. D. Earhart became pastor of the Donegal parish, 1876, he began to hold services in a school house near Mansville, Cook township. After these services had been continued for several years, such an interest was awakened among those who attended them, that they expressed the desire that a Lutheran church be established in that community.

On the 9th of June, 1879, a meeting was held of those interested, and after a full discussion of the subject, a resolution was unanimously passed that a congregation be and is hereby organized, under the title of "Bethel Evangelical Lutheran church Cook township," Westmoreland county. This congregation started with 34 charter members. A constitution was adopted, and officers were elected.

The following named persons were the first church council, and were also designated as a building committee to take charge of the erection of the new church: John Stahl, and J. Piper, elders. Andrew Stahl and Adam Stahl, deacons. The officers elected were installed as soon as possible after the organization of the congregation. The work of church building was commenced as soon as practicable. A plan was adopted, subscriptions solicited and contracts given out for the several lines of work. The corner-stone was laid on the 1st of June, 1880. One year after its organization the communicant membership had increased to 43. Revs. Enoch Smith, H. L. McMurry and S. L. Harkey were present and assisted Rev. Earhart, the pastor, at these interesting services. The work of building was pushed forward as fast as circumstances permitted.

On the 1st of May, 1881, the church was completed and on the 20th of the same month it was set apart to the worship of God. Revs. S. L. Harkey and W. F. Ulery assisted the pastor

on this memorable occasion. Rev. Dr. Harkey preached the sermon of dedication and Rev. Ulery assisted in the consecration service. The church is a plain frame building, gothic in style, 34x48 feet in size, has a seating capacity for about 200 persons and cost \$1,250. It is plainly, but neatly finished and furnished, and is a comfortable house of worship.

Rev. Earhart continued his ministry for some time after the completion of the church and his labors were crowned with success. He added quite a number of members, for when he resigned, in July, 1882, he reported a communicant membership of 75. A long vacancy occurred after his resignation, which was not well supplied; this caused a large falling off in the membership.

In June, 1885, Rev. R. G. Rosenbaum was called and became pastor of the Donegal parish. When he held his first communion he found less than 50 members in active fellowship with the congregation. He served this church for three years very acceptably, holding services on every alternate Sunday, and communion twice a year. He resigned in August, 1888, and accepted a call from a parish in Armstrong county. At the close of his brief pastorate, he made the following report of his work. He performed 28 infant baptisms, received 21 into full membership by the rite of confirmation and eight by letters of transfer, and had a membership of 73.

Soon after the resignation of Rev. Rosenbaum, Rev. Samuel Stouffer was called, and became the pastor of the parish on the 1st of September, 1888. He served Bethel for five and a half years in a very faithful manner, holding services every two weeks as his predecessors had done, and had a fair measure of success. He baptized 39 children, confirmed 15 adults, added six by letters of transfer, and had a loss of 13 by death and removal. He resigned on the 1st of March, 1894, and accepted a call from Jacob's Church, Fayette county.

Rev. Stouffer was succeeded by Rev. J. H. Kline of Scott-dale, who served this congregation only one year, when he was compelled to resign on account of failing health. He baptized

19 children, confirmed 15 adults, added four by letters of transfer and reported a membership of 63.

In 1896 Bethel was united with the Ligonier parish and Rev. A. H. Bartholomew became pastor in connection with St. James, Ligonier. He served it on every alternate Sunday afternoon, and rendered acceptable service. When he resigned, in the autumn of 1898, he reported six baptisms, six confirmations and a communicant membership of 75.

On the 1st of September, 1898, Rev. H. L. McMurry became pastor of this parish, and now serves this congregation on every other Sunday afternoon. He reports 15 infant baptisms, six confirmations, several additions by letters of transfer, and a communicant membership of 78.

Bethel has a Sunday School of 55 scholars, seven teachers and three officers, which is regularly conducted and is doing a good work for the children and youth of the congregation, but it has neither Luther League nor Ladies' Aid Society.

The following persons are the church council: Washington Auckerman, Edward Karas, William Hunter and George Stahl, deacons; Rev. H. L. McMurry pastor and ex-officio president.

List of pastors: Rev. David Earhart, June, 1879 to July 1882; a long vacancy which was partially supplied by Rev. J. P. Hentz and Mr. Mayne; Rev. R. G. Rosenbaum, June, 1885 to Aug., 1888; Rev. Samuel Stouffer, Sept., 1888 to March, 1894; a vacancy till 1896; Rev. A. H. Bartholomew, Sept., 1896 to Sept., 1898; Rev. H. L. McMurry, Sept., 1898 to the present.

XXXII. TRINITY EVANGELICAL LUTHERAN CHURCH, MOUNT PLEASANT, PA.

When Rev. Enoch Smith became pastor of Mt. Pleasant parish, in 1869, he commenced to hold services in the Reformed church in this borough. After these services had been continued for several years a provisional organization was formed. Rev. Smith continued these services during his pastorate with as much regularity as circumstances permitted.

When he resigned, in the spring of 1873, Rev. S. L. Harkey, D. D., became his successor. He also held services in Mt. Pleasant; but the organization was not perfected till January 12th, 1882, when a constitution was adopted and a church council elected composed of the following persons: Jeremiah Baker, and Joseph Truxal, deacons, and John H. Rumbaugh and Wm. F. Baker, trustees. At this meeting, in January, 1882, it was decided to build a church and the council were authorized to begin the work. A suitable lot, situated on Main street, was purchased from Mr. Joseph Stoner for \$850 as a site and subscriptions were solicited and work was commenced at once on the foundation; but as Rev. Harkey resigned in the autumn of 1882, the work of building was interrupted till another pastor was called.

In April, 1882, Rev. J. Sarver of Leechburg was elected and became pastor of the Mt. Pleasant parish. During the year of 1883, no work was done on the church, but early in the spring of 1884, a move was made to resume the work. Meanwhile Rev. J. Sarver, the pastor, had been busy soliciting subscriptions for the building fund and had raised \$3,000. Messrs. John H. Rumbaugh, J. D. Baker and W. F. Baker, who had been elected a building committee, employed an architect to prepare plans, and gave out a contract for the building. On the 1st of August, 1884, the corner stone of the new church was laid, Rev. W. A. Passavant, D. D., assisted the pastor at these services. The

work of finishing the church was carried forward as rapidly as possible and on the 1st of March, 1885, it was completed and dedicated to the worship of God. Rev. W. A. Passavant, D. D., assisted Rev. Sarver, on this memorable occasion. He preached the dedicatory sermon and the pastor performed the act of consecration.

The church is a neat brick building, gothic in style, 34x60 feet in size, has a seating capacity for 300 persons and cost \$7,000, including the cost of the lot, \$4,500 of which amount was paid at the time of the dedication.

Rev. Sarver continued his labors in this field with good success till in the autumn of 1886, when he accepted a call from a New Mission in Hazelton, Kansas. He baptized a number of children, and added members by confirmation and letters of transfer, and had a communicant membership of 40 at the close of his pastorate.

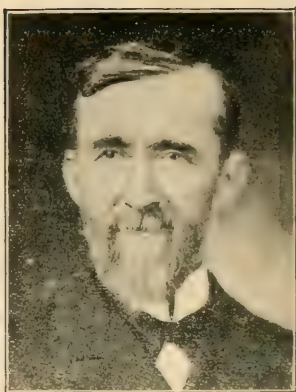
In 1885 the churches of the Mt. Pleasant parish united with the Pittsburg Synod on a letter of dismission from the District Synod of Ohio. After the resignation of Rev. J. Sarver, a long vacancy occurred through which Trinity church suffered serious loss.

On the 1st of April, 1888, Rev. J. R. Groff became pastor of this parish. He conducted services in Trinity church once every Sunday and performed all necessary ministerial acts. He continued his work in this field till the spring of 1891, when he accepted a call from a church at Doylestown, Pa. At the close of his pastorate he reported 31 infant baptisms, 24 confirmations, and eight additions by letters of transfer, and a communicant membership of 55.

Soon after his resignation Rev. C. L. Holloway of Delmont, Pa., was called, and was installed pastor on the 13th of June, 1891. He conducted services every Lord's Day, as his predecessor had done. When he resigned, in the autumn of 1896, to accept a call from a church at Monaca, he reported: 43 infant baptisms, 29 confirmations and 35 additions by letters of transfer, a loss of six by death and 35 by removal, and a communicant membership of 76.



A. M. STRAUSS.



V. B. CHRISTY.



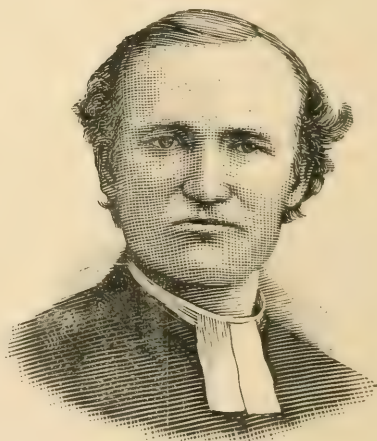
I. R. GROFF.



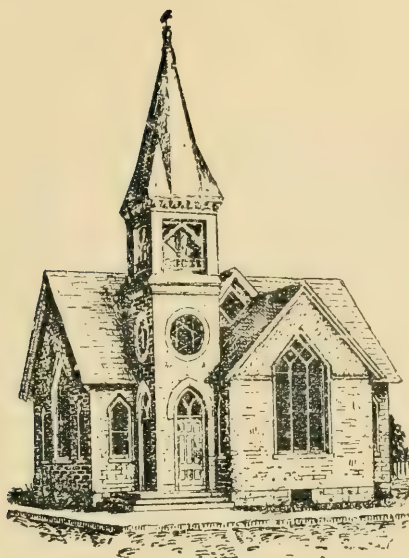
A. P. PFLUEGER.



B. F. HANKEY.



I. TELLEEN



PENN CHURCH, PENN STATION.



J. A. SCHEFFER.

In June, 1897, Rev. Herbert Martens was called and became the successor of Rev. Holloway. He held one service on every Sunday, but it was generally in the afternoon or evening. This congregation will never prosper under this arrangement. More frequent morning services are required to make it a success.

In the autumn of 1900 Rev. Martens resigned and accepted a call from the Home Mission Board to a church in Salt Lake City, Utah. He made the following report of his work in this congregation during his pastorate of three years: He baptized 34 children; received 25 into full membership by the rite of confirmation, and 28 by letters of transfer; had a loss of six by death, five by removal, and had a membership of 110.

In June, 1901, Rev. W. R. Swickard was called and became pastor of this parish on the 1st of July. He has made a good beginning, and there is every reason to hope that his pastorate will be a success.

Trinity Church has a Sunday School which numbers 60 scholars and six teachers. The present officers are: John H. Rumbaugh, superintendent; John Sowers, secretary, and Miss Blanch Moyer, organist. It has a Ladies' Aid Society, which is doing a good work in the congregation. The present officers are Mrs. Susan Hay, president; Mrs. Annie Friedline, vice president; Mrs. Idella Hunter, secretary and Mrs. Susanna Treber, treasurer.

The present church council are: George King, Amos. R. Rumbaugh, Henry Treber and Isaac Stoner, deacons; John H. Rumbaugh and Samuel Fox, trustees.

List of pastors: Rev. Enoch Smith, 1869-1873 before permanent organization, Rev. S. L. Harkey, D. D., from organization till 1882: Rev. Jonathan Sarver, D. D., April 1883 to Nov. 1886; Rev. J. R. Groff, April, 1886 to April, 1891; Rev. C. L. Holloway, Nov. 1891 to Nov. 1896; Rev. Herbert Martens, June, 1897 to Nov. 1900; Rev. W. R. Swickard, July, 1901 to the present time.

XXXIII. ZION'S MEMORIAL, EVANGELICAL
LUTHERAN CHURCH, JUMONVILLE,
FAYETTE COUNTY, PA.

After Rev. A. H. Waters had been in charge of the Soldiers' Orphans' School, in Uniontown, for several years, a request came from a Lutheran living at Dunbar Camp, on the mountain, to come and preach in a school house near that place, which was cheerfully done, and this resulted in other appointments and led to the purchase of the Dunbar Camp, and the removal of the school to this place in 1874. These services in the school house were continued till arrangements were made to hold services in the school building at Jumonville. There was an increasing interest in these services on part of the citizens living in the vicinity, as well as on part of the persons connected with the school, but there was a lack of a suitable place to hold them. Therefore Rev. Waters concluded to build a church for the use of the school and community.

In the spring of 1882, the building of the church was begun. The corner-stone was laid on the 30th of July by Rev. A. H. Waters with appropriate services. The work of building progressed very satisfactorily and by fall the church was fully enclosed. In the following spring the work was resumed and the church was finished by mid-summer, and on the 3d of July, 1883, it was dedicated to the worship of God. Rev. W. A. Passavant D. D., and Rev. J. Q. Waters were present and assisted the pastor on this interesting occasion. The church is a substantial stone building, 32x55 feet in size, gothic in style, and neatly finished and furnished in a becoming and churchly manner.

It cost about \$1,500, most of which was paid by Rev. A. H. Waters. It was built as a memorial in honor of the heroes of the Civil War, and for the use of their children. It is a monument to patriotism, as well as a temple of Christian worship. It

has been highly useful in the religious training of the children of the school and it is a place to which many of these children will look back to with gratitude and pleasure. Many have received their first religious impressions here, and many have been trained here for usefulness in the church of Christ after they left the school.

The congregation is composed of the teachers and helpers, as well as the older pupils of the school and a few citizens, living in the vicinity. It is under the control of the superintendent and helpers. Services are conducted every Sunday, and a good Sunday School is carried on. The membership fluctuates, as it depends on changes that occur in the school. As the congregation is peculiar in its make up, it is unique in its organization.

The pastors that have served it are : Rev. A. H. Waters, from the year 1874 to 1891 ; Rev. John A. Waters from 1891 to the present, 1902.

XXXIV. HOLY TRINITY EVANGELICAL LUTHERAN CHURCH DERRY STATION, WESTMORE- LAND COUNTY, PENN'A.

Services were held in New Derry by Rev. A. Babb, pastor of the Lutheran church at Blairsville, as early as 1847. He and his successors continued to hold services here occasionally till 1853, when a congregation was organized and a plain frame church was built. After the boundary line between the Allegheny Synod and the Pittsburg Synod was determined, the Blairsville pastors discontinued their work here and ministers of the Pittsburg Synod took it up. Revs. W. A. Passavant, John Welfley, W. F. Ulery, and others, rendered service here before a regular pastor was secured.

In the autumn of 1862, New Derry, Fennelton and New Alexandria were constituted a mission and Rev. J. S. Renninger was appointed missionary ; he took charge of this field in the spring of 1863 and resigned January 1st, 1864, to accept a call from a parish in Eastern Pennsylvania. Not long after his resignation and removal, the congregation was united with the Ligonier parish and was served by its pastors, who succeeded each other in the following order. Rev. D. Worley, 1865-1866 ; Rev. J. H. Smith, 1866-1874 ; Rev. A. D. Potts, 1874-1875 ; Rev. H. L. McMurry, 1876-1882. This congregation made little progress as long as it was located at New Derry, for the field was quite limited.

When Rev. J. L. Smith became pastor of the Ligonier parish, he found that Derry Station was a far more promising field than the town of Derry, and, therefore, advised a change of location. The question of removing from New Derry to Derry Station was thoroughly discussed, and early in 1883 it was decided, by an almost unanimous vote, to sell the old church property in New Derry and build a new church at Derry Station. After arrangements had been made to carry out this action, a few persons raised objections against the sale of the property, as well as against the removal of the congregation, and had an injunction served on the trustees ; but the injunction was raised and the Court of Westmoreland county decided that Trinity congregation, now located at Derry Station, is the rightful owner of the old church property at New Derry.

In the face of this decision of the Court these persons have persisted in breaking into the church and using it as if it were their property ; but the trustees of Trinity church have refrained from bringing legal action against them for their violation of law and order. We are sorry to say that here, as in other cases, the ministers of the General Synod have given their encouragement and assistance to this unlawful and unchristian work.

In the spring of 1883, a lot was purchased at Derry Station, from M. A. O. Cavin, for \$325, as a site for a church. A building committee was appointed, consisting of D. A. Mowry, William Foster, Jas. Pahel and Rev. J. L. Smith. They at once took steps to prepare for the work of building. An architect

was engaged to prepare plans and specifications, subscriptions were solicited and a contract for the building let to Mr. George Mowry. On the 10th of Nov., 1883, being the 400th anniversary of Luther's birth, the corner-stone was laid by the pastor with appropriate services.

The work of building, as well as collecting funds, was carried successfully forward. The building committee did faithful work on the ground and the pastor was quite successful in soliciting aid outside of the congregation. By the 1st of August, 1884, the church was completed, and on the 9th of the same month it was set apart to the worship of God. Revs. H. W. Roth, D. D., and J. K. Melhorn assisted Rev. J. L. Smith, the pastor, at these impressive services.

The church is a neat, substantial frame building, 33x55 feet in size and has a seating capacity of 300 to 350 persons. It is gothic in style, and is finished in hard wood and very nicely furnished. The entire cost of building and grounds was \$3,000 which was all provided for on the day of dedication, when \$1,200 were raised. The congregation was re-organized in the new church and from now on the services were conducted here, and the old church at New Derry was closed.

Rev. Dr. Smith continued to labor successfully after the dedication of the church, holding services on every alternate Sunday. He added many members to the congregation, but there were also many removals. In the spring of 1892 he resigned the Ligonier parish and accepted a call from Christ Evangelical Lutheran church, East End, Pittsburg. He has made the following report: Baptized 55 children; confirmed 48 adults; added 49 to the membership by letters of transfer; had a loss of 38 by death and removal, leaving a membership of 85. When he resigned the Ligonier parish was divided and Trinity church, Derry Station, was constituted a mission.

On the 8th of May, 1892, Rev. George G. Ruff, of the Mt. Airy Seminary, Philadelphia, was elected pastor. He accepted the call soon afterward began his pastorate on the 1st of July, and was installed on the 31st of the same month by the Missionary President, assisted by Revs. George E. Titzel and W. F.

Ulery. He began his work with the earnestness and enthusiasm that is characteristic of a young man, and rendered acceptable service. He devoted all his time and labor to this mission. He conducted services on every Lord's day, morning and evening, and also gave special attention to the Sunday School.

In 1802 application was made to have the congregation chartered, and the charter was granted in due time by the Court, and in 1892 a new constitution was adopted in harmony with the charter.

A Ladies' Aid Society was organized under the pastorate of Rev. Ruff, which has been quite an efficient help in the financial work of the congregation. Such a society, composed of earnest and devoted women, will always be a strong arm of service in the congregation.

In 1893 a Luther League was organized, which has held regular meetings. This is also a very useful society and ought to be organized in every congregation where it is practicable. It gives special work and special means for improvement to the young members of the congregation.

Certain repairs and improvements were also made in the church. It was papered, painted and carpeted, a new heater was purchased, electric lights were put in and everything put into good order.

Rev. Ruff also held services at Bradenville and Hillside for several years in connection with his work at Derry Station. At Bradenville a congregation was organized April 15th, 1895, with 20 members. It was served regularly on every alternate Sunday afternoon. Hillside was a preaching station where occasional services were held.

Rev. Ruff has made the following report of his work. He baptized 125 children, added 126 to the communicant membership by the rite of confirmation and letters of transfer; had a loss of 76 by death and removal, and a membership of 135 at the close of his pastorate. He resigned this parish on the 1st of Sept., 1899, and accepted a call from a mission at North East, Pa.

Soon after the resignation of Rev. Ruff, Rev. Wilson Yeisley of Scenery Hill, Pa., was called. He began his work in this

parish on the 15th of December, 1899, and was regularly installed on the 4th of February, 1900, by Rev. J. L. Smith, D. D., assisted by Rev. W. F. Ulery.

Rev. Yeisley entered on his work with an earnest purpose to do his duty. Like his predecessor he conducted services in Trinity church, at Derry Station, on every Sunday morning and evening, and in Zion's church, Bradenville, on every alternate Sunday afternoon. His services were quite acceptable, and his work was crowned with a fair measure of success.

In 1900, a house was purchased for \$2,500 as a pastor's home. Arrangements have been made to pay for this house in five annual payments, and until these payments are all made a yearly rental will be paid by the pastor, this money being applied on the interest. Certain repairs and important improvements were made in the church. New stained glass windows, which are all memorial, were put into the church. It was handsomely papered and painted, as well as carpeted. The entire cost of these improvements was \$350.

Rev. Yeisley found the same discouragements in his work, and the same hindrances to the growth of the church, of which his predecessor complained. Derry being a railroad town, many of the male members of the congregation are railroad men who are often, from necessity, absent from the services, and are prevented from performing important duties in the church. Then so many changes are made that the men hardly become settled till they are moved again. He made the following report for the two years of his pastorate. He baptized 33 children, confirmed 25 adults, and added 17 by letters of transfer. He conducted 19 funerals and solemnized six marriages. The losses were some 40 by death and removal, and there is now an effective membership of 135. On the 13th of April he resigned and accepted a call from the Crooked Creek parish in Armstrong county, Pa., to the great regret of the people of the Derry parish.

The Sunday School of Trinity church numbers 145 scholars and twelve officers and teachers. It is doing very good work, considering the peculiar hindrances with which it has to contend,

the necessary frequent absence of not a few of its best workers. The present officers are: J. R. Mowry, superintendent; H. O. Pahel, assistant superintendent; Grover Allison, secretary, and Jennie Pahel, treasurer.

The Ladies' Aid Society, which had a good record during the former pastorate, has rendered valuable services during the pastorate of Rev. Yeisley. It assisted the congregation in its financial straits, and also did acts of charity. These noble women provided the money to pay for the important repairs and improvements that were recently made in the church. To do this they not only worked hard to earn and solicit money, but some of them made great personal sacrifices. The officers for this year are: Mrs. Allison, Mrs. Yeisley and Mrs. Mahan.

The church council are: Henry Sipe, treasurer; S. L. Newmyer, secretary; H. J. Lohr, Emanuel E. Wagner, George Armor, Saul Spangler, D. A. Mowry and J. R. Mowry.

List of pastors: Rev. J. L. Smith, D. D., 1882-1892; Rev. Geo. G. Ruff, 1892-1899; Rev. Wilson Yeisley, 1899 to April, 1902.

XXXV. SAINT PAUL'S EVANGELICAL LUTHERAN CHURCH, UNIONTOWN, PENNSYLVANIA.

When Rev. A. H. Waters removed to Uniontown, in 1866, to take charge of the Soldiers' Orphans' School, he found only one Lutheran family in the town. This family was there alone for a number of years, yet remained true to their own church in the hope that in the not distant future, they would see a Lutheran church in Uniontown. They were strengthened in this belief by the presence of Rev. Waters and his family. By and by others came, who were encouraged by those already here, to hold together till a Lutheran congregation could be organized.

Early in the eighties the prospect brightened and these few faithful people felt encouraged that their long cherished hopes would soon be realized. At the meeting of the Pittsburg Synod in 1885, special attention was called to Uniontown as a good mission field. After due consideration of the importance and needs of the field, a mission was laid out and Rev. John A. Waters was appointed the missionary pastor. Immediately after the meeting of the synod, he began his work in this field. He canvassed the town to ascertain how many Lutheran people were in it, and to find what material he had to work with in his efforts to begin to build up a Lutheran church.

He began to hold services on every Sunday in a rented hall and was quite encouraged by the attendance. The work grew in interest and in influence week by week, as new people attended the services on every Lord's Day.

On the 18th of December, 1885, a congregation was organized with 41 members. A constitution was adopted, and the following named persons were elected as the first church council: George Browner, Henry Lape, J. Harry Johnston and M. D. Baker, deacons; and Amos Pickard, Ira Partridge, John Reichwein and Quincy Partridge, trustees. As soon as the council was installed, action was taken looking toward the building of a church. Rev. A. H. Waters had purchased a very desirable lot a few years before this on Gallatin avenue for \$1,500, which he was holding as a site for a Lutheran church. The lot, which is 55x120 feet, with a small house on the rear end of it, he now conveyed to the trustees of St. Paul's church at cost, though it had greatly increased in value. The council, who were also the building committee, appointed a committee to solicit subscriptions, engaged an architect to prepare a plan and specifications, and moved forward in the matter of building as fast as circumstances permitted.

On the 3d of Jan., 1886, a Sunday School was organized with 20 persons, which was conducted regularly under the efficient management of Rev. J. A. Waters. There was also an encouraging increase in the membership of the congregation, for

at the next meeting of the synod, Rev. Waters reported a communicant membership of 59.

After the first year, the services were held in the public school building, till the church was completed. In the spring of 1887, the contract for the building of the church was given out, and the work progressed very successfully. On the 24th of July the corner-stone was laid with becoming services. Rev. W. A. Passavant, D. D., and A. H. Waters assisted the pastor at these services.

Early in April, 1888, the church was completed, and arrangements were made for its dedication. On the 29th of the same month, the feast of the dedication was celebrated. Rev. Jacob Fry, D. D., of Reading, Pa., preached the dedicatory discourse and Rev. Alfred Ramsey assisted the pastor in the service of consecration. The church is a handsome brick building, gothic in style, 45x65 feet in size, and has a seating capacity for 400 persons. The entire cost of the building, including the price of the lot, was \$8,768.

After the completion of the church the congregation was much encouraged and strengthened, and Rev. Waters continued to labor, with an increasing measure of success, till October 1st, 1890, when he resigned to accept the superintendency of the Soldiers' Orphans' School, which his father had recently resigned. Soon after his resignation Rev. Alfred Ramsey was elected to take charge of this mission. On the 12th of October, 1890, he took up the work where his predecessor had left it, and endeavored to carry forward what had been so well begun. He preached the Word and administered the Holy Sacraments, and faithfully performed all pastoral work, but circumstances were not favorable to large success in building up the congregation. During his pastorate there was a great financial stress and depression in business in this section of the country, and, hence, there were many removals. Therefore, there was no increase in the membership, but rather a falling off, for a number of years.

On the 1st of April, 1896, Rev. Ramsey resigned and accepted a call from St. John's church, Minneapolis, Minn., and on the 14th of June following, Rev. G. J. Gongaware became

pastor and served it for five years and four months. He ministered to the congregation on every Sunday, morning and evening, and faithfully performed all such other duties as are required of a devoted Christian pastor.

Soon after Rev. Gongaware became pastor a desire was expressed to make some needed repairs, as well as some important improvements in the church. They found a ready and efficient helper in the new pastor in these contemplated improvements. In July, 1896, a meeting was called to decide what repairs and improvements were to be made, and to make arrangements to have the work done and the furniture ordered. It was decided to have the church frescoed, painted and re-carpeted, and procure a full set of chancel furniture, namely, an altar, a lecturn, a baptismal font and vestments.

The repairs were all completed and all the chancel furniture ready by the 1st of October, and on the first Sunday of that month the church was re-opened, and the new furniture, the altar, lecturn and baptismal font, as well as the vestments, were all in their proper places and were consecrated by the pastor, assisted by Revs. J. A. Waters and Alfred Ramsey, former pastors. During the entire pastorate of Rev. Gongaware the congregation had a steady growth in numbers and strength, and has been self-sustaining since August, 1898.

When the decision was made by the congregation to become a self-sustaining parish, a resolution was passed thanking the Pittsburg Synod for its kind assistance in their time of need. On the 28th of February, 1900, by a self-sacrificing effort, on part of the members, the last mortgage of \$1,500 was cancelled, and consigned to the flames, amid the rejoicings of the congregation. Beneath the silver bowl in the baptismal font may be found the remains of this mortgage, which had been a great cross for the members to bear, but without it they would not now be the possessors of this beautiful church. The congregation is now free from debt, harmonious and in good working condition, and has a bright outlook for the future.

On the 1st of October, 1901, Rev. Gongaware resigned and accepted a position as English Professor in the Greensburg

Seminary, and on the 15th of the same month he was succeeded by Rev. Earnest A. Trabert. He has begun his work and is building on the foundation laid by his predecessors. His services are acceptable and promise success. The Lord's Day, as well as the mid-week services, are regularly conducted and are well attended.

The Sunday School, the Ladies' Aid Society and the Luther League are all doing successful work. The Sunday School was organized soon after the congregation came into existence and has grown up with it as a part of the same organization. It is now in a prosperous condition. It has a staff of five officers, 14 teachers, and 140 scholars. It is organized on the advanced plan of Graded Lessons. The present officers are: Rev. E. A. Trabert, superintendent; M. D. Baker, assistant superintendent; D. Guy Johnston, secretary; Miss Fannie Hocheimer, treasurer, and Scott Bierbower, librarian.

The Ladies' Aid Society, which was organized during the pastorate of Rev. J. A. Waters, has now 30 members and has a very creditable history, and is worthy of honorable mention. It has been a regular contributor to the mission work and the orphan cause, has assisted the poor of the town, and has rendered valuable services in the financial work of the congregation in making important repairs, as well as in the cancelling the debt resting on the church. The ladies of this society made a specialty of making altar and pulpit vestments and did much to bring these to the notice of the congregations of our conference. We commend their zeal. The present officers are: Mrs. Margaret Baird, president; Miss Lora Baker, secretary, and Miss Fannie Hocheimer, treasurer.

The Luther League is a useful and promising organization in any congregation; deserves to be popular and invites the regular attendance of our young people, for it is intended and calculated to do them good. The present officers are: Scott Bierbower, president; Miss Stella Keener, secretary, and Miss Nettie VanGilder, treasurer.

The Junior League is also in evidence in this congregation and doing excellent work. Miss Elizabeth Baird, is president; Katherine Young, secretary, and George Johnson, treasurer.

Rev. Trabert has organized another society in the congregation which he calls "The Brotherhood" whose special aim is to encourage the co-operation of young men in church work, and to develop and consecrate their talents to the church. Under the auspices of this society a parish paper is edited and managed. This is a new departure, and it is to be hoped that it will be a success. A parish paper, when well conducted, is a most effective and useful organ in the congregation, and may be the means of assisting the pastor in his work, and of stimulating the members of the church to do their duty.

Here is another illustration what may be done by a few people with faithful persevering efforts. There was at first only one family here (the Baker family). Later others came and joined them. These formed the nucleus of this congregation. When people love the church, are properly organized, have good leaders and have a mind to work, a small band may accomplish great things.

Much credit is due to our beloved brother, Rev. Asa H. Waters, for his counsel and aid in accomplishing this work. The faithful labors of Rev. John A. Waters are also worthy of mention. He began with 41 members. During his pastorate he baptized 81 children, confirmed 49 adults and added 42 to the communicant membership by letters of transfer, had a loss of eight by death and 32 by removal, leaving a membership of 92 at the close of his pastorate. His successor, Rev. Alfred Ramsey, baptized 75 children, confirmed 41 adults and added 25 by letters of transfer, had a loss of five by death and 47 by removal, leaving a membership of 106.

Rev. G. J. Gongaware, baptized 120 infants, received 88 by the rite of confirmation and 70 by letters of transfer, had a loss of 58 by death and removal, and a communicant membership of 214 at the close of his pastorate.

Rev. Earnest Anton Trabert, the present pastor, who has been only a few months in this new field, has not had time to make many additions. He has reported seven infant baptisms, two adult baptisms, four funerals and one marriage ceremony.

The present church council are : Michael D. Baker, John H. VanGilder, J. W. Hartman, J. Harry Johnston and Frederick Hafer.

List of pastors : Rev. John A. Waters, 1885, to Oct., 1890 ; Rev. Alfred Ramsey, Oct., 1890, to April, 1896 ; Rev. George J. Gongaware, June, 1896 to Oct., 1901 ; Rev. Earnest Anton Traibert, Oct., 1901, to the present.

XXXVI. ZION'S EVANGELICAL LUTHERAN CHURCH, HARRISON CITY, WEST- MORELAND COUNTY, PA.

Harrison City had been a preaching station for several years before any attempt was made to effect an organization. Early in 1887 Rev Charles S. Seaman became pastor of Brush Creek and Adamsburg parish. He began to hold services here, and Rev. C. L. Holloway of Delmont, did the same, as both had members living in or near this place.

By mutual agreement Rev. Seaman took charge of this point, and on the 13th of March, 1887, he organized a congregation with 50 members, under the title of "Zion's Evangelical Lutheran Church of Harrison City." A constitution was adopted and the following persons chosen as the first church council : Michael Holtzer, Louis W. Gongaware, Michael Portzer, John J. Altman, John H. Kuhns and Wm. I. Shuster.

Rev. C. L. Holloway assisted in supplying the congregation till June, 1888, when Rev. Chas. S. Seaman was elected as the regular pastor. In April, 1887, a move was made to build a church. A building committee was appointed, consisting of Lewis Wanamaker, Michael Holtzer, Louis Gongaware, John J. Altman and Wm. I. Shuster. A lot was purchased as a site,

subscriptions were solicited, a plan adopted and the contract for its erection let to Lewis Bott of Greensburg, Pa.

The work of building was begun at once, and on the 24th of September the corner-stone was laid with appropriate services. Revs. Chas. S. Seaman, C. L. Holloway, J. C. Kunzmann and E. G. Lund were present and took part in these services. The finishing of the church was carried forward as fast as circumstances permitted, and by the 1st of June, 1888, it was completed, and on the 10th of the same month it was solemnly set apart to the worship of God. Rev. Kuuzmann preached the dedication sermon, and Rev. Seaman, the pastor, performed the act of consecration.

The church is a plain, but neat, frame building, with basement and belfry; 40x60 feet in size, and has a seating capacity for 300 to 350 persons. It is substantially built, well finished and nicely furnished, and is churchly in all its appointments. It is heated by a furnace, and is well lighted by a Bailey Reflector. Its entire cost, including the price of the lot, was \$3,500, which was all provided for.

After the consecration of the church Rev. Seaman continued his work, with increased energy and success, till September, 1889, when it pleased the Great Head of the Church to summon him to his reward.

Soon after the death of Rev. Seaman this congregation was united with the Jeannette Mission as a parish, and on the 15th of November, 1889, Rev. R. M. Zimmerman was appointed missionary and thus became pastor of this congregation. He held services in this church on every alternate Sunday. His services were quite acceptable to the congregation, and his work was also successful. He served this church till the autumn of 1893, when he resigned to devote more time to Jeannette Mission. Not long after his resignation, Rev. G. J. Diener of Middle Lancaster, Butler county, was called. He accepted in December, 1893, and on the 1st of January, 1894, he took charge of Zion's church, Harrison City, in connection with St. John's Bouquet, which had been constituted a parish, and was installed by the president of the synod. He served this parish faithfully,

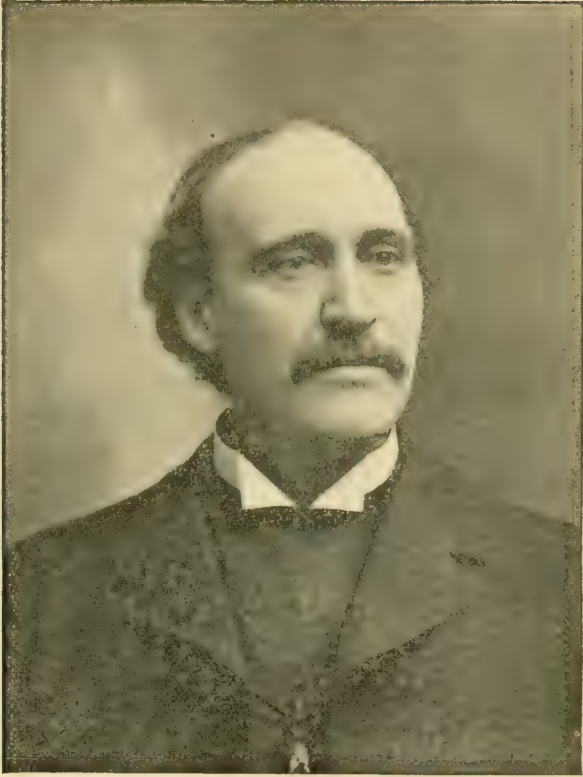
preaching in each church on every Lord's Day, and holding communion services four times a year.

On the 1st of January, 1901, he resigned, intending to take a rest. St. John's, Bouquet, accepted his resignation, but Zion's, Harrison City, declined to accept, and he continued his pastorate in this congregation. Later, by mutual agreement of the two congregations, and with approval of the Southern Conference, the relation existing between them, as one parish, was dissolved, and each has become a separate parish. Since January the 1st, 1901, Rev. G. J. Diener has been pastor of Zion's church alone, and has devoted all his time and services to this congregation.

During Rev. Diener's pastorate a number of changes and improvements have been made in the church. The basement has been finished and nicely fitted up for a lecture and Sunday School room; the church handsomely frescoed, painted and carpeted; a fine new ceiling put into it, as well as beautiful stained glass windows, and an organ platform built for the use of the choir. The church has also been painted on the outside and a slate roof put on. These repairs and improvements were made at an expense of fully \$500, which has all been paid.

Zion's church has a prosperous Sunday School, whose history runs parallel with that of the congregation. At the beginning of the present pastorate it numbered about 30 scholars, and a corresponding force of teachers, now it has a staff of 10 officers and teachers and 100 scholars. It is organized on the advanced plan of Graded Lessons, and uses the literature of the General Council Publication Board.

The Ladies' Aid Society was organized in 1892. Its aim is to aid the Sunday School, as well as to work for the general good of the congregation. It is the testimony of the pastor that this society has been very successful in its work. It has contributed liberally to the repairs and improvements that have recently been made, and has also contributed to other objects, missions and the orphan cause. The present officers are: Mrs. George J. Diener, president; Mrs. W. I. Shuster, vice president; Mrs. P. J. Kline, treasurer, and Miss Ida J. Fink, secretary.



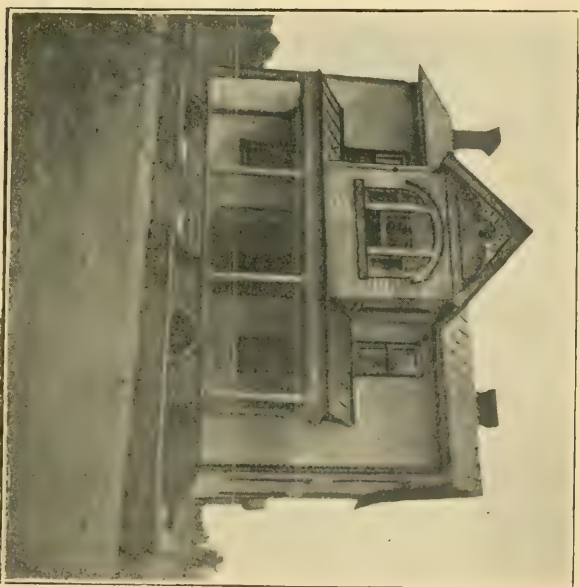
ISAAC O. BAKER.



SAINT JOHN'S, SALTSBURG.



HOLY TRINITY, PERRY.



HOLY TRINITY PARSONAGE, PERRY.



D. M. KEMERER.



JOHN K. MELHORN.



WILLIS BECK.



W. A. LAMBERT.

The present church council are : Rev. George J. Diener, pastor and president of the council ; M. J. Fink, D. C. Fink, M. R. Portzer, Oliver Portzer, William Kohl and Samuel Steffy, deacons ; P. J. Kline and Charles Holtzer, trustees.

Rev. Diener has reported : 60 infant baptisms, 48 confirmations, 29 additions by letters of transfer, nine deaths, 17 removals, and a membership of 130.

List of pastors : Rev. Charles S. Seaman, March, 1887 to 1889 ; Rev. Robert M. Zimmerman, Nov., 1889 to Nov., 1893 ; Rev. George J. Diener, Jan., 1894 to the present.

XXXVII. CHRIST GERMAN EVANGELICAL LUTHERAN CHURCH, JEANNETTE, PENN'A.

Early in 1889 services were began in Jeannette by Rev. Chas. Mildner, and were held regularly. In July of the same year a congregation was organized with 20 members, and a church council elected and installed. A constitution was adopted in harmony with the doctrinal basis of the Pittsburg Synod of the Evangelical Lutheran Church.

Soon after the organization two valuable lots on Second street, 40x120 feet each, were secured as a donation from the Land Improvement company, as a site for a German Lutheran church. A building committee was appointed who solicited subscriptions, procured plans and specifications, and let the contract for the building of the church. The work of building was promptly begun and carried successfully forward, and by the 1st of November the stone work of the basement was finished, and on the 17th of the same month the corner-stone was laid with joyous and impressive services. Rev. J. Guadian assisted the pastor at these services. The work was continued with due

diligence and by the 1st of April, 1890, the church was finished, and on Easter, April 13th, it was dedicated to the worship of God with appropriate services. Rev. W. A. Passavant, D. D., and Rev. Ivan Dietrich were present and assisted Rev. Mildner on this occasion.

The church is a plain frame building, gothic in style, 32x48 feet in size, with a basement, and has a tower at the southeast corner, about ten feet square and 50 feet high, in which hangs a good bell. It is neatly finished and furnished, and is churchly in all its appointments. Its entire cost was about \$1,200.

In 1890 Rev. Mildner resigned and Rev. John Kowala became his successor, who conducted services on every Sunday. He also had a parochial school during his pastorate. In August, 1891, when he resigned, he made the following report of his work: He baptized six children, confirmed 11 adults, added three by letters of transfer, and had a membership of 50 communicants. There was a vacancy after his resignation till April, 1892, during which time Rev. Mildner supplied the congregation.

On the 15th of April, 1892, Rev. John Schubert took charge and supplied this congregation regularly till March, 1894, when he accepted a call from the German Lutheran church at McKee's Rocks, Allegheny county, Pa. He reported 18 infant baptisms, five confirmations, and 21 additions by letters of transfer; a loss of 13 by death and removal, and a membership of 80. Rev. F. L. Deitrich supplied it for several months after his resignation.

In the summer of 1894 Rev. John A. Kowala was again elected pastor and served till April, 1896. He reported seven baptisms, and several additions by letters of transfer.

In May, 1896, Rev. George Dietz was called. He became pastor, and was installed on the 7th of June, by Rev. F. W. E. Peschau, D. D., of Greensburg. He served this congregation on every alternate Sunday, in connection with the German Lutheran church at McDonald, Pa., till October, 1901. Since that time Christ church, Jeannette, has, with the approval of the Southern Conference, become a separate parish which enjoys all the time and service of its pastor. Rev. Dietz conducts a parochial school during the three months of summer, and on

every Saturday during the rest of the year. Shortly before he became pastor of the congregation, a move was made by a number of the members to sell the church, and disband the congregation. When he began his work, there were only 18 families who contributed to the support of the congregation, but he has revived an interest in the church, has built it up and strengthened it; 60 families are now connected with the congregation, making a membership of about 200. He has baptized 72 children; added 26 to the communicant membership by the rite of confirmation; several by the right hand of Christian fellowship. He has solemnized eight marriages and conducted 20 funerals.

During his pastorate, \$400 have been paid on the church debt; \$100 for a new heater; \$40 for street paving, and \$80 for a new bell, which was consecrated in July, 1899. In September, 1898, the congregation began the building of a parsonage on a lot alongside of the church, the corner-stone of which was laid on the 18th of October. Rev. F. W. E. Peschau assisted the pastor at the services on this glad occasion. The work of building was pushed so vigorously that on February 1st, 1899, the house was finished, and four days later it was set apart with religious services as a pastor's home, Rev. Frank S. Beistel assisting the pastor on this joyous occasion. The house is a neat two-story frame building with six rooms, a good cellar and attic, and makes a comfortable home for the pastor and his family. The cost of the house, not counting the work donated, was \$1,250. The property of the congregation, including the church and parsonage, is worth at least \$4,500. A small debt still rests upon the church, but the parsonage is unencumbered.

The congregation has a Sunday School of 70 scholars, of which Rev. Dietz is the superintendent and principal teacher. He is assisted by three or four of the members. The literature of the General Council Publication Board is used in the school.

The Ladies' Aid Society was organized several years ago, with 27 members, and has done useful service. Its efforts, so far, have been devoted mainly to the interest of the congregation, but it also works for and contributes to objects of benevolence. Its present officers are: Mrs. Frederick Wolfram, president;

Mrs. George Dietz, secretary ; Mrs. Fichtner, treasurer. The Young Peoples' Society, which has fifteen members, meets every Sunday evening for devotional services and religious culture.

The present church council are : Rev. Dietz, pastor and president of the council ; Frederick Wolfram, William Spille, W. J. Fichtner, Frederick Meyer, John Kottmann, Jacob Gaut, Karl Stock and Charles Messner.

List of pastors : Rev. Charles Mildner, 1889-1890 ; Rev. John Kowala, 1890-1891 ; A vacancy filled by Rev. Charles Mildner in 1891 ; Rev. John Schubert, April, 1892 to March, 1894 ; Rev. F. L. Dietrich, supplied in 1894 ; Rev. John Kowala, 1894-1896 ; Rev. George Dietz, May, 1896 to the present time.

XXXVIII. SAINT PAUL'S EVANGELICAL LUTHERAN CHURCH, DARLINGTON, WESTMORE- LAND, COUNTY, PENN'A.

In January, 1888, members of St. James' church, Ligonier, living near Darlington, with a few other persons, met at the house of Mr. Charles Eberly to consult about the feasibility of organizing a Lutheran congregation and building a church at Darlington. Later, at another meeting, John Nicely, Albert Austin, Andrew Peterson, Samuel Johnston and Rev. J. L. Smith were constituted a building committee, who took steps at once toward the erection of a church. A plan for a neat frame church was adopted, subscriptions were solicited, and Samuel Johnston donated a suitable lot as a site for a church. He also hauled the stones necessary for the foundation, and made a liberal subscription to the building fund. John Nicely donated and delivered all the heavy lumber needed for the building. The contract

was given to Ray & Peterson of Ligonier. The corner-stone was laid on the 17th of June, 1888, with appropriate services, but there was some unavoidable delay in the work of completing the church, and it was not finished till the spring of 1889. On the 12th of May, it was set apart to the worship of God. Revs. E. G. Lund and J. C. Kunzmann of Greensburg, assisted Rev. J. L. Smith, the pastor, at these services.

The church is a plain frame building, 30x50 feet in size. It is neatly finished and modestly furnished and cost about \$1,200, which, through the energy of the pastor and building committee, was provided for. This amount does not, however, include the donations of materials and labor that were made to the building. Jesse Cogan plastered the church as his donation. Mr. McCune, manager of the stone works, assisted by his men, presented a new organ to the congregation.

On the 19th of May, 1889, the congregation was permanently organized by Rev. J. L. Smith, with 20 members; a constitution was adopted and officers were elected. John Nicely, Albert Austin, Kim Johnston and Andrew Peterson were chosen and installed as the first regular church council. St. Paul's church was made an integral part of the Ligonier parish, and was regularly served on every alternate Sunday afternoon or evening, by Rev. Smith, till he resigned the Ligonier parish. At the close of his pastorate he made the following report: He baptized five infants; confirmed six adults, and had a communicant membership of 25. The Sunday School had an enrollment of 25 scholars and a staff of six officers and teachers.

Rev. Philip Doerr was pastor of the Ligonier parish for seven months in 1893, and conducted services in St. Paul's church on every Sunday afternoon. He reported no additions, but a loss of five members by removal. He also held several communion services during his short pastorate, and the Sunday School was regularly conducted.

In 1894, Rev. A. H. Bartholomew became pastor of the Ligonier parish, and he served this congregation on every alternate Sunday afternoon. He introduced new church records into

the congregation and had a new council elected. He resigned the Ligonier parish on the 1st of September, 1898, and made the following report for this church: He baptized nine children, added seven adults to the membership by the rite of confirmation, and three by letters of transfer; had a loss of two by death, and a communicant membership of 24.

On the 1st of September, 1898, Rev. H. L. McMurry, became pastor of this congregation, and has conducted services regularly on every alternate Sunday afternoon. A new interest has been awakened and harmony and peace reign. Rev. McMurry has made the following report of his ministerial acts: He has performed 10 baptisms; received 11 members by confirmation and letters of transfer; has conducted six funerals and has now a membership of 25.

List of pastors: Rev. J. L. Smith, D. D., 1889 to April, 1892; Rev. Philip Doerr, seven months in 1893; Rev. A. H. Bartholomew, 1894 to Sept., 1898; Rev. H. L. McMurry, Sept., 1898, to the present.

XXXIX. THE EVANGELICAL LUTHERAN CHURCH OF THE HOLY TRINITY, JEANNETTE, PA.

Early in 1888, when the discovery of natural gas in the vicinity of Grapeville, attracted the attention of manufacturers in Pittsburg, Mr. H. Sellers McKee purchased a tract of land and laid out a town, which he called Jeannette. He removed his glass works from Pittsburg to this new town. Other companies soon followed him and in a short time a town was built which had a population of 3,000 people.

In the summer of 1888, the attention of the Lutheran pastors of Greensburg was called to Jeannette, as a promising

mission field for our church. Prof. J. A. Boord, of the Greensburg Seminary, was requested by the president of the Southern Conference, to make a canvass of this town. Having done so, he reported that he had found many Lutheran people there.

A meeting was called soon afterwards, at Jeannette, which met in the packing rooms of the glass house, where religious services were conducted. Other services were held in private houses, but as no suitable place could be secured for conducting public services or holding a Sunday School, it was proposed to build a temporary chapel. Mrs. Knappenberger kindly granted the use of a lot for this purpose, and through the efforts and liberality of a few friends, such a building was erected, in which services were held.

A Sunday School was organized as soon as the chapel was completed, and it was well attended. Mr. H. M. Zundel of Greensburg, was elected superintendent, who was ably assisted by Prof. J. A. Boord and other helpers. The school was faithfully carried on by these brethren, and it was quite prosperous. A good beginning was made here, but the work was not pushed forward with sufficient energy after it had been started.

On the 15th of November, 1889, the Mission Committee of the Pittsburg Synod called Rev. Robert M. Zimmerman, then of Philadelphia, as pastor, who accepted at once and was in the field before the end of the month. The temporary chapel was now given up, and the German Lutheran church rented, where services were conducted on every Lord's Day.

On Easter, April 13, 1890, a permanent organization was effected, with 58 members, under the name of "The Evangelical Lutheran Church of The Holy Trinity." A constitution was adopted and the following persons elected the church council: Gabriel B. Potts, Jacob Guy, Charles H. Soles, Oliver P. Skelly, D. T. Knappenberger and George W. Knappenberger.

On the 7th of December, 1890, the first move was made toward the erection of a church. A building committee was appointed, consisting of Rev. R. M. Zimmerman, G. W. Knappenberger, Dr. T. A. Klingensmith, D. T. Knappenberger, G. B. Potts and Caleb Myers. The lots on Magee and Seventh streets

donated by the Land Improvement company being unsuitable as a site for a church, were exchanged for the present location by the payment of \$1,000 to the company. It was decided to build a brick church, the cost of which was not to exceed \$7,000. Work to begin as soon as \$5,000 were subscribed. The work of building moved slowly, but on the 18th of September, 1892, the corner-stone was laid, Revs. A. L. Yount, John Teleen, and W. F. Ulery were present and assisted the pastor at these joyous and impressive services.

After the corner-stone was laid the work was carried on as rapidly as circumstances permitted; there were unavoidable delays in the completion of the building. By the middle of June, 1894, the church was finished and on the 23rd of the month it was set apart to the worship of God. Revs. W. A. Passavant, Jr., J. C. Kunzman and F. P. Bossart of Pittsburg, and Revs. A. L. Yount, F. W. E. Peschau and W. F. Ulery of Greensburg, were present and took part in the services of consecration.

The church is a handsome brick building, and churchly in all its appointments. The auditorium has a seating capacity of about 250, and with the Sunday School room and galleries, it will seat about 450 persons. The entire cost was \$12,000. Rev. Zimmerman also built a brick parsonage on the north side of the church, costing \$4,000, of which only \$500 was paid. Rev. Zimmerman continued his pastorate till September, 1895, when he resigned.

After his resignation Rev. J. W. Myers was elected, who became pastor of Trinity church on the 1st of November, 1895. He devoted all his time and energy to this mission. He conducted services on every Sunday and faithfully performed all necessary pastoral work. He resigned on the 1st day of January, 1898, and accepted a call from a parish in Nova Scotia. There was a vacancy after his resignation till the 15th of May, 1898, during which time Rev. W. F. Ulery supplied the congregation.

Rev. Frank S. Beistel, of the Chicago Theological Seminary, was called on the 1st of May, 1898; was ordained on the 19th, and installed on the 22nd of the same month. He has

conducted services every Sunday morning and evening, has had charge of the Sunday School and also general oversight of all the work of the parish. He immediately, began the work of gathering people and soliciting contributions for the congregation and has been eminently successful. There was an indebtedness of \$6,060 on the church property when he took charge. In the year 1899, \$1,200 were paid on the church debt.

During the summer of 1900, the church was thoroughly renovated, the auditorium and the Sunday School room were frescoed, painted and carpeted in a handsome manner, at a cost of \$700. In the same year the congregation became self-sustaining, and is now paying their pastor a salary of \$850. In 1902 the balance of the church debt of \$1,200 has been raised and also \$400 to apply on the debt of the parsonage, which is still \$3,000. Over \$500 has been paid to the synod in these several years, making an aggregate of \$4,000 in four years, exclusive of current expenses, which amounted to at least \$1,000 annually.

Trinity congregation is now 12 years old and has an effective membership of 240 communicants, and a Sunday School of 210 scholars and 15 officers and teachers. The pastor is the superintendent, Homer Miller, assistant and Harry Smith, secretary. The Sunday School contributes regularly to the different objects of benevolence, and during the past year paid \$285 toward liquidating the church debt.

The Luther League, which was organized several years ago, now has 25 members and holds regular meetings every Sunday evening for mutual improvement.

Rev. R. M. Zimmerman, who organized the church, and was pastor of it for almost six years, has made the following report: He baptized 78 children, confirmed 49 adults and added 80 members by letters of transfer; there were six deaths and 30 removals, leaving a membership of 157.

Rev. J. W. Myers, who was pastor for two years, reported 47 infant baptisms, 23 confirmations and 17 additions by letters of transfer, two deaths and 13 removals, and had a membership of 165.

Rev. Frank S. Beistel, the present pastor, has made the

following report of his ministerial acts during his pastorate : He baptized 76 children, received 76 by the rite of confirmation and 81 by letters of transfer ; there were three deaths and 39 by removals, leaving a membership of 240.

The present church council are : Rev. Frank S. Beistel, pastor, and president of the church council, D. A. Allshouse, secretary ; T. A. Klingensmith, M. D., financial secretary ; Henry Knappenberger, W. R. Pierce, J. P. Baughman and J. Z. Kepple, deacons ; G. W. Knappenberger, William Klingensmith and Israel Miller, trustees.

List of pastors : Rev. Robert M. Zimmerman, Nov., 1889 to Sept., 1895 ; Rev. John W. Myers, Nov., 1895 to Jan., 1898 ; Rev. Frank S. Beistel, May, 1898, to the present.

XL. SAINT PAUL'S EVANGELICAL LUTHERAN CHURCH, SCOTTTDALE, PENN'A.

In the summer of 1890 the Southern Conference sent Rev. Jeremiah H. Kline into the coke region of Westmoreland county to do missionary work. Though sent out as a general missionary, he did not think it wise to spread his work over the whole territory, but preferred to confine his efforts to one or two points in order that he might accomplish some permanent results.

After inspecting the field he selected Scottdale as the most hopeful point for the church, of all the places he had visited. He began to hold services here, and, after making a canvass of the town, and finding a number of Lutheran people, he concluded that it was expedient to organize a Lutheran congregation. The people agreed with him, and also declared that unless permanent work was to be done, they did not desire any occasional services. Several of the Mt. Pleasant pastors had

held services here, but as they could not give this place much attention and did not organize, no permanent results were accomplished.

After conducting services regularly for several months at Scottdale and thoroughly canvassing the field, Rev. Kline effected a provisional organization on the 1st of October, 1890, with 40 members, under the title of "St. Paul's Evangelical Lutheran Church." It was later made permanent and a constitution adopted and the following persons elected as a church council: John S. Fretts, John Kritschgau, Harry F. Bott, Will S. Loucks, J. M. Baer and Denis Comp, who, with the pastor, were also appointed a building committee.

On the 1st of March, 1891, the work of building was commenced. A suitable lot, 55x110 feet, on Loucks avenue, was purchased for the sum of \$800; a plan for a church was adopted, subscriptions solicited, and the contract let. The work of building was carried on successfully, and on the 21st of May, the corner-stone was laid. Revs. D. M. Kemerer and J. C. Kunzman assisted the pastor at these services.

After the laying of the corner stone, the work of completion was pushed rapidly, and on the 20th of October, the church was dedicated to the worship of God. Revs. A. L. Yount, W. H. Zuber, J. C. Kunzmann and D. M. Kemerer assisted the pastor on this occasion, the first of these preaching the sermon.

The church is a neat frame building, gothic in style, 34x50 feet in size, and is well built. It has two corner towers through which are the entrances to the auditorium, one of which terminates in a steeple or spire in which hangs a good bell. The auditorium is finished in hard wood, and nicely furnished with comfortable pews and chancel furniture. The windows are stained glass, they were all donated, and many of them are memorials. The church is heated by gas and lighted by electric light. The entire cost of the building, at the time of dedication, together with the lot, was \$3,500; but several hundred dollars have since been spent on repairs and improvements.

Rev. Kline continued his pastorate with a fair measure of success till July, 1894, when he resigned, and accepted a call

from the Donegal parish in the hope that this change might be beneficial to his health. Soon after his resignation Rev. J. C. F. Rupp of McKeesport, Pa., was called and became pastor on the first of the following September. He continued to serve this church, in connection with Hoffman's church, till July, 1899. He conducted services every alternate Sunday morning and every Sunday evening, but after July, 1899, he devoted all his time to St. Paul's till he resigned on April, 15th 1900. Later he accepted a call from St. Lawrence parish, Morrisburg, Canada. During his pastorate, some repairs and important improvements were made. Among them may be mentioned the painting and carpeting of the church, the fitting up of a primary Sunday School room, and the laying of a flag stone pavement. In July, 1895, the church was chartered and during this year paid its quota to the Jubilee Fund, and has contributed regularly to the different benevolent objects of the synod.

In September, 1900, Rev. B. F. Hankey was called. He took charge on the 1st of October, and was installed on the 13th of January, 1901, by the president of the synod, assisted by Rev. R. G. Rosenbaum, president of the Southern Conference. He has conducted services on every Sunday morning and evening. He was absent one month in the fall of 1901, when he represented the needs and interests of the Porto Rico Mission in the churches in Philadelphia, during this time Rev. Wm. S. Heist supplied his pulpit. Rev. Hankey has rendered acceptable service and has had success in his work.

Valuable improvements were made in the church during the last year. The outside was painted, the auditorium frescoed, the ceiling, pews and all the wood work varnished, and the floor carpeted; the chancel was provided with a fine curtain above the altar, and vestments made for altar, pulpit and lecturn. A platform has been erected for the use of the choir, and a fine organ has been placed on it by C. H. Ulery and C. L. Holtzer, organ committee.

The finances of the congregation are in good condition, a debt of \$503 was paid last year, as also the apportionment to synod, all local expenses met and there is a balance in the treasury

The Sunday School, which has always been an important part of the congregation, is doing well. It had a rapid growth during the last year. It now numbers 100 scholars, and 12 officers and teachers, and is organized on the advanced system of Graded Lessons. The present officers are: Wm. S. Loucks, superintendent; C. L. Holtzer, secretary; Adam Henkel, treasurer; Miss Alma Yothers and Miss Olive Ridenour, librarians.

The Ladies' Aid Society was organized a number of years ago and now has 16 active members. It has rendered valuable services to the congregation in its financial straits. It paid \$150 last year to the liquidation of the debt and has contributed to other objects, such as missions and orphan cause. Its present officers are: Mrs. E. R. Kuhns, president; Mrs. C. L. Holtzer, secretary, and Mrs. Noah Hixon, treasurer. There is also a Young Ladies' Society with 18 members, which works for the upbuilding of the congregation.

The Luther League, which was organized a few years ago, has 20 members, and holds regular meetings on every Sunday evening. C. A. Boyer, is president. The children's Mission Band has 20 members. It is a society of children organized to do missionary work, as its name indicates, and is under the direction of the pastor. Each of these societies does its own work in its own way, yet all are working together for the advancement of the church of Christ, in that they are developing the strength and resources of the congregation.

This congregation is nearly 11 years old and has had three pastors, including the present one. Rev. J. H. Kline, who organized it was pastor for nearly four years, and made the following report of his ministerial acts: He baptized 35 children, confirmed 24 adults and added 61 members by letters of transfer; there were four deaths and two removals. Rev. J. C. F. Rupp, who was pastor over five years, reported 80 infant baptisms, 56 confirmations, 66 additions by letters of transfer, five deaths and 29 removals, and a membership of 103. Rev. B. F. Hankey, who took charge, a year and a half ago, has reported 33 baptisms, 17 confirmations, 43 additions by letters of transfer,

two deaths. 21 removals and an effective membership of 122.

The church council are: Rev. B. F. Hankey, pastor, ex-officio president, Will S. Loucks, secretary, and A. C. Boyer, treasurer; John Kritschgau, C. L. Holtzer, Albert Smail and Henry Keister, deacons.

List of pastors: Rev. J. H. Kline, 1890-1894; Rev. J. C. F. Rupp, Sept., 1894 to April, 1900; Rev. B. F. Hankey, Oct., 1900, to the present time.

XLI. SAINT ANDREW'S EVANGELICAL LUTHERAN CHURCH, AVONMORE, WESTMORE- LAND COUNTY, PENN'A.

Services were commenced in this town in 1891 by Rev. Wm. G. Hudson of Saltsburg, Pa. Soon after they were begun Mr. and Mrs. Jacob Hine granted the use of a lot on which a temporary chapel was built.

In 1892 a congregation of 27 members was organized under the name of "St. Andrew's Evangelical Lutheran Church." It was made a part of Saltsburg and St. James parish, and was served by Rev. Hudson till 1896, when he resigned. After his resignation St. Andrew's was united with St. James to constitute a parish, and on the 1st of January, 1897, Rev. A. M. Strauss became pastor. He conducted services on every Sunday, and thus a new interest was awakened in the congregation. The members began to realize that better church accommodations were needed. In 1898 a congregational meeting was called to discuss the necessity and feasibility of building a church, but no definite conclusion was reached. Early in 1899 another meeting was held, when it was unanimously resolved to build, and Sherman Smeltzer, Geo. Hine, David Taylor and Rev. A. M. Strauss

were appointed a building committee. A plan was secured, subscriptions solicited, and the contract let to the Hill Lumber company of Avonmore.

On the 30th of July the corner-stone was laid by the pastor with appropriate services. The work of building was carried on successfully, and on the 18th of February, 1900, the church was set apart to the worship of God. Rev. R. G. Rosenbaum preached the dedication sermon, and Rev. W. E. Bauer assisted the pastor in the service of consecration.

The church is a neat frame building, 37x40 feet in size, with an annex of 24x28 feet for a Sunday School room. The auditorium is nicely finished and furnished with fine oak pews, altar pulpit, lecturn, and has beautiful stained glass windows. The Sunday School room is well arranged and adapted to its use. The whole cost of the building was \$3,500. It is well located on a beautiful lot which was donated by the Land Improvement Company of Avonmore. Rev. Strauss, and the committee, deserve much credit for the successful manner in which this church has been completed.

The church is now ten years old and has a communicant membership of 40. It has a Sunday School of 50 scholars, and during Rev. Strauss' pastorate was in a prosperous condition.

Rev. Hudson reported 15 infant baptisms; 12 confirmations; 14 additions by letters of transfer; 10 removals, and a membership of 40 at the close of his pastorate. Rev. Strauss reported 10 baptisms; 8 confirmations; 4 additions by letters of transfer; one death, and 29 removals.

The congregation has been vacant since January 1, 1901, and has suffered loss on this account. It has had two pastors, Rev. W. G. Hudson, 1892 to Jan., 1896; Rev. A. M. Strauss, Jan., 1897 to January, 1901.

XLII. UNITY EVANGELICAL LUTHERAN CHURCH MANOR STATION, PENN'A.

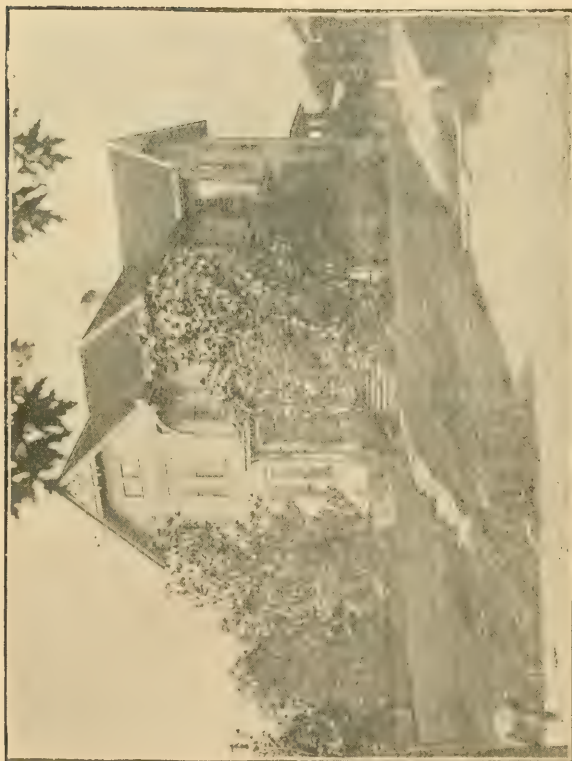
Services were conducted at Manor Station at different times by several Lutheran ministers, but no permanent work was done till the present pastorate. Rev. J. S. Fink commenced work here over 20 years ago, and held services regularly for several years. That was the time when effective work ought to have been done. A beginning was made to build a church here, a subscription of \$2,500 was raised by a few persons and the prospect of building a church was very promising, but some evil-minded person cast the apple of discord into the camp by advising a change of location. This caused such a serious dissension among the subscribers of the building fund, that the church building enterprise was abandoned, and the cause received a great back set from which it has scarcely yet recovered. Later a provisional organization was formed, and Manor united with the Irwin parish. Revs. F. W. Kohler and E. L. Baker conducted services here, and some effort was made toward building a church, but it was not successful.

On the 1st of July, 1891, Rev. Samuel K. Herbster accepted a call from the Irwin parish and entered at once on his work. On the 9th of August he organized, or re-organized, Unity Evangelical Lutheran church, a new constitution was adopted and officers were elected and installed.

Rev. Herbster has held services every Sunday afternoon in this congregation since he took charge, and has also managed the Sunday School, but his efforts have not been crowned with such success as he had reason to expect. There has been no little fluctuation in the membership during the present pastorate. The losses by death and removals have fully equalled the accessions by confirmation and letters of transfer. The membership ten years ago was about the same as it is now. As long as a congregation has no church home its members are very liable to drift, and it will rarely make much progress.



SAINT JAMES, LIGONIER



SAINT JAMES PARSONAGE, LIGNIER.



L. D. REED.



P. F. A. GLASSOW.



P. N. ANSEEN.



HOLY TRINITY ADAMSEBURG.



BRUSH CREEK PARSONAGE

In the summer of 1891 a beginning was made to build a church. Rev. S. K. Herbst, Dr. Chas. A. Shirey, William Smeltzer, B. R. Walthour, David Helman and Henry Naly were appointed a building committee who engaged an architect to prepare plans, solicited subscriptions and let the contract for the building.

On the 2nd of February, 1902, the corner-stone was laid with becoming services. Revs. Philip Doerr, Frank S. Beistel and George J. Gongaware assisted the pastor at these services. The work has progressed satisfactorily, and, at this writing, (June, 1902), the building is well on the way toward completion.

The church is a frame building, cased with brick, and will make a comfortable church home for this struggling congregation. It will have a seating capacity of about 250 persons and will cost about \$4,000. We think when the church is completed the congregation will take a new start and have new energy to do their work, for they will have better equipments and more facilities for effective work.

Unity church has a Sunday School and a Ladies' Aid Society, both of which are older than the congregation itself. The Sunday School was organized some years before the permanent organization of the congregation, and has been regularly held. Some who faithfully labored here are now in the church above. Under the ministry of Rev. Herbst, the Sunday School has been faithfully conducted and has done good work. It has now 50 members, five teachers and 45 scholars.

The Ladies' Aid Society has been a helpful handmaid in the work of this congregation, both before and after its permanent organization. It has rendered valuable services in the present church building enterprise. It provided the money (\$600) to pay for the lot on which the church is being built, and is taking an active part in its completion. The present officers are : Mrs. Hiram Altman, president ; Mrs. Wm. Smeltzer, vice president ; Mrs. David Helman, secretary ; Mrs. Henry Myers, treasurer.

The following is the church council : Rev. S. K. Herbst, pastor and ex-officio president ; Hiram Altman, Benjamin R. Walthour, George Siegfried and John Miller, deacons ; William

Smeltzer, Dr. Charles A. Shirey and David Helman, trustees.

Rev. Samuel K. Herbster has reported the following: 27 infant baptisms; 22 confirmations; nine additions by letters of transfer, five deaths, and 33 removals, and a communicant membership of 45.

The ministers, who have preached in this congregation at different times were: Rev. J. S. Fink, Rev. F. W. Kohler, Rev. E. L. Baker and Rev. George S. Seaman. But since its permanent organization in 1891, Rev. Herbster has been the pastor.

XLIII. PENN. EVANGELICAL LUTHERAN CHURCH, PENN. STATION, WESTMORELAND, CO., PA.

Services were begun at Penn Station in 1890, by Rev. Robert M. Zimmerman, and in the autumn of 1891, an organization was effected by Rev. D. M. Kemerer, Missionary President of the Pittsburg Synod. Rev. R. M. Zimmerman supplied the congregation till September, 1894, when it was united with the Brush Creek parish, and placed under the pastoral care of Rev. George S. Seaman. He served it, in connection with the Brush Creek parish, till July, 1896, when he resigned and accepted a call from St. John's church, Homestead, Pa. There was a vacancy of six months after his resignation, during which it was only partially supplied.

In March, 1897, Rev. Philip Doerr became pastor of the Brush Creek parish, and was regularly installed on the 16th of May, by Rev. F. W. E. Peschau, D. D. He has ministered faithfully, holding English services every Sunday and German services twice a month.

In the autumn of 1897, the work of building a church was begun. Rev. Philip Doerr, W. H. Landis, David Rankin,

Frank Landis, Frank Rankin, J. F. Landis, Esq., and Otto Herholtz were elected as a building committee, a plan for a church was adopted, subscriptions were solicited and the contract for the building was let to Jacob Myers & Co.

On the 10th of October, 1897, the corner-stone was laid with appropriate religious services. Rev. F. W. E. Peschau, D. D., and others, were present and assisted the pastor on this occasion. The work of building was carried successfully forward, and by the 1st of June, 1898, the church was dedicated to the worship of God. Rev. P. Doerr, the pastor, was assisted at these services by Revs. A. L. Yount, F. W. E. Peschau, R. G. Rosenbaum, George S. Seaman, George J. Diener and W. F. Ulery. Three services were held in the church on the dedication day. At the morning service Rev. Rosenbaum preached a suitable sermon and Rev. Seaman made an appeal to the congregation. At the afternoon service Rev. Dr. Yount, the President of the Synod, preached the dedication sermon; Dr. Peschau made a German address, and Revs. Herbst, Diener and Ulery made short addresses, the pastor performing the act of consecration.

The church, which is well located on a lot, 60x120 feet in size, donated by the Westmoreland Coal company, is a neat brick-cased building, 34x45 feet in size, with an annex, 16x22 feet, for a Sunday School room. There are two front entrances to the auditorium. One of these is through the corner tower, which is 9 feet square and 50 feet high. The church is finished in hard wood. The furniture of the auditorium is made of quartered oak, and is neat and churchly. The entire cost of the building was \$4,500. Great credit is due to the pastor, and his efficient helpers of the building committee, for the successful manner in which the building of this church was conducted.

The congregation has a brief history, for it is only about 11 years old, but it has made commendable progress. It now owns a neat church on a desirable lot, all paid for. It has an effective membership of 120 communicants, a prosperous Sunday School, and a very active Luther League. The Sunday School was organized on the 27th of January, 1890, a year and a half before

the congregation was established. Mr. W. H. Landis was elected superintendent. He has held this office ever since and has filled it with credit to himself and to the satisfaction of those associated with him. The school has been conducted with promptness and regularity, and had a constant growth in numbers and efficiency. It has had an average attendance of 108. It was organized with 67 scholars. In 1898 it had 150 scholars and 15 officers and teachers. In 1900 it had 175 scholars and 18 officers and teachers, and in 1901 it had 200 scholars. It has raised over \$1,000 since its organization, and contributed liberally to the building of the church.

The Luther League was organized on the 9th of April, 1894, with 35 members. It has now about 60 members and is doing a good work. It holds meetings regularly on every Sunday evening for devotional services, and for the study of the topics that are assigned by the National League. These meetings are a great benefit to the members in making them better acquainted with the Word of God and the doctrines of the Lutheran church. The Luther League, as well as the Sunday School, has done effective work in the congregation, and has rendered valuable assistance in the building of the church. The present officers are: Lawrence Truxal, president; Miss Anna M. Landis, secretary.

The following is a report of the ministerial acts of the several pastorates: Rev. R. M. Zimmerman baptized 13 children and confirmed 28 adults and reported a membership of 78. Rev. George S. Seaman, baptized 15 children, confirmed 10 adults, and added six by letters of transfer, and had a communicant membership of 73. Rev. P. Doerr has baptized 39 children, received 28 by confirmation and 33 by letters of transfer; had a loss of 12, and has a communicant membership of 120.

The church council are: Rev. Philip Doerr, pastor and ex-officio chairman, A. J. Landis, David Rankin, Jacob Myers, B. Lawson, August Frank, I. M. Truxal, Jacob Brezer, Otto Herholtz and J. A. Stitely.

List of pastors: Rev. Robert M. Zimmerman, 1891-1894; Rev. George S. Seaman, Oct., 1894 to July, 1896; Rev. Philip Doerr, March, 1897, to the present time.

XLIV. SAINT LUKE'S EVANGELICAL LUTHERAN CHURCH, MELROSE, FLORIDA.

In the autumn of 1893, Rev. A. H. Waters resigned his position as superintendent of the Soldiers' Orphans' School at Jumonville, Pa., and went, with his wife, to spend the winter in Florida. He settled in Melrose, where he found a few Lutherans, who, as well as himself, desired to have church services. At the request of these people he held services, and as the interest was awakened, they were continued, and on the 10th of February, 1894, a congregation was organized with eight members, under the title of "St. Luke's Evangelical Lutheran Church." A constitution was adopted in harmony with the doctrinal basis of the General Council and Mr. Francis Obenhoff and Mr. Wm. A. Vogelbach were elected as elder and deacon respectively. During the time when Rev. Waters has his residence in Melrose, he conducts regular services on every Lord's Day: during his absence in the summer months he provides for occasional supplies.

In 1884 a move was made to build a church. Plans and specifications were secured and adopted, and the contract was let for the building. As soon as the foundation was completed the corner-stone was laid, the services being conducted by Rev. Waters.

Early in 1895, the church was finished and was set apart to the worship of God. Rev. J. Bowman, D. D., was present on this occasion and preached the dedication sermon, and the pastor performed the act of consecration.

The church is a very neat frame building, 28x42 feet in size, gothic in its architecture, and is handsomely finished, and furnished in a corresponding manner. It has fine stained glass windows and beautiful chancel furniture. Two of the large windows are memorial; the one for the youngest son, and the other for the wife of the pastor. The one representing the Good Shepherd, and the other the Angel of Praise. Both are fine

specimens of art. The church is beautifully situated, overlooking Lake Santa Fe, and presents a very pleasing appearance. The lot on which this lovely church stands, was donated to the congregation by Rev. A. H. Waters, and, with the exception of a few donations from friends and some gifts of the Ladies' Aid Society of the First Lutheran church, Pittsburg, he paid for the building of the church. The membership is still small, but there has been a gradual increase in the last few years. It was organized with eight members, its present communicant membership is 23.

The church is deservedly popular in the town, and is exerting a good influence on the people who are associated with it, and has proved a source of great comfort to the Lutheran people who have taken up their residence in Melrose. It has had only one pastor, Rev. A. H. Waters, who founded it, and has had charge of it from its organization till the present time.

XLV. ZION'S EVANGELICAL LUTHERAN CHURCH, BRADENVILLE, WESTMORELAND CO., PA.

Bradenville has been a preaching station for several years. Rev. G. G. Ruff of Derry Station, at the request of the members living in that vicinity, organized a congregation in that place on the 15th of April, 1895, with 20 members, under the title of "Zion's Evangelical Lutheran Church." A constitution was adopted and officers elected, and it became a part of the Derry parish. Since then services have been conducted on every alternate Sunday afternoon and the Holy Communion administered quarterly. The growth of the congregation has been slow and is likely to be for years to come, as the field is quite limited.

Rev. Ruff made the following report at the close of his pastorate: He baptized 15 children, received 14 adults into full membership by the rite of confirmation and letters of transfer; there were 9 removals, and a communicant membership of 25.

Soon after the resignation of Rev. Ruff, in the autumn of 1899, Rev. Wilson Yeisley became pastor of this parish and served this congregation in the same order and with the same fidelity as his predecessor. He conducted services on every alternate Sunday, and administered the Holy Communion four times a year.

Zion's church has a Sunday School which is conducted by the officers of the congregation. It has four teachers and 35 scholars, and is doing good work.

The services are held in the old Union Church in the town. Though the congregation, as well as the attendance, is small, yet no one can tell how much good may be done to the people of that town and community.

Rev. Yeisley, who resigned on the 15th of April, 1902, has made the following report: He baptized eight infants, confirmed three adults, there has been a loss of six, and there is now an effective membership of 22.

The present church council are: Isaac W. Marsh, A. Richards and Martin Dennis, deacons and trustees.

Following is the list of pastors: Rev. G. G. Ruff, 1895-1899; Rev. Wilson Yeisley, 1899-1902.

Rev. Willis Beck, of the Ministerium of Pennsylvania, has been called and entered on his work in the Derry parish on July 1st, 1902.

XLVI. SAINT PAUL'S EVANGELICAL LUTHERAN CHURCH, MORGANTOWN, WEST VIRGINIA.

Morgantown is the centre of an old settlement. The first settlers were the Deckers, who came to this section in 1759, and for whom Decker's Creek, which flows through the town, was named. Others soon followed, but in 1762 or 1763, during the Indian invasion, they were all driven away or killed. It is stated by the county historian, that only one of the Decker family escaped.

About 1766 the Morgan brothers came and entered the land where the town is now located, which, doubtless, thus derived its name. It must have been founded about 1770 or 1771, and was incorporated as a borough in 1785.

In 1772 Michael Kern migrated to this section and entered land on Decker's Creek, and soon afterwards other settlers came.

After the Indian raid several forts were built near Morgantown for the protection of the town and community. Michael Kern built one on his farm, about a mile from town. One was built on the Pierpont place, a short distance west of Kerns'. The Buris Fort was also in the vicinity, as well as Fort Coburn. As soon as the Indian trouble was over Michael Kern, who was an earnest Lutheran, built a church in the town. It was a substantial stone building, which stood for many years and was used as a place of worship. Though set apart to the worship of God as a Lutheran church, it was also used by other denominations. Father Henkel, who was the patriarch of Lutheranism in Virginia, no doubt rendered services here, and probably dedicated this church. It was through him that Rev. John Stouch came to this section of country as a missionary. He took charge of this church in 1788, and continued to serve it, in connection with a number of others in Virginia and Pennsylvania, till 1806, when he resigned this field and removed to Ohio. After his removal this congregation was neglected and gradually declined, the property, as well as the prestige of having the first church in town,

were lost to us. Nothing was done for 80 years to regain our ground, or revive the interest.

In 1886 Rev. W. O. Wilson, D. D., began work here. He conducted services for some time and purchased a lot as a site for a church; but as the mission committee did not feel authorized at that time to make an appropriation, the work was discontinued and the lot sold.

At the earnest solicitation of Rev. W. O. Wilson, Rev. J. L. Smith, D. D., of Pittsburg visited Morgantown in the summer of 1897, and a careful canvass was made by these two brethren to ascertain what were the prospects of establishing a Lutheran church. Having found a number of people who were ready and willing to enter into such an organization, a meeting was called, at which Rev. Dr. Smith presided, and on the 12th of August, 1897, a congregation of 20 members was organized under the title of "St. Paul's Evangelical Lutheran Church". Thus the cause of Lutheranism was once more revived in Morgantown.

At the meeting of the Pittsburg Synod which convened at Rochester, Pa., on the 27th of August, 1897, a mission was established including St. Paul's Evangelical Lutheran church Morgantown, and St. John's church, in Springhill township, Fayette county, Pa. Rev. Ira M. Wallace was appointed as missionary. Immediately after the meeting of the synod, Rev. Wallace began work in his new field, dividing his time and services between these two congregations. He served this congregation regularly on every alternate Sunday.

In October, 1898, the organization was perfected by the adoption of a constitution and a form of charter, which was sanctioned by the court. The following named persons were elected as officers: W. L. Baker, Amandus Hawk, J. W. Wiles, and William Schmidt.

In the autumn of 1898, a lot 64x116 feet in size, located on Main street, was purchased as a site for a church for \$1,800. The necessity and feasibility of building a church was earnestly discussed, and an effort was made to ascertain how much could be raised to pay for the lot and toward a building fund, but as yet no move was made to build.

On the 1st of July, 1900, Rev. Wallace resigned St. John's church, and from that time he devoted all his services to St. Paul's, Morgantown. The work of building was now taken up, a building committee was appointed, consisting of Fuller H. Wotring, William Schmidt, Oscar Gantz and George Rosenmerkel, and efforts were made to raise money.

On the 25th of July, the excavation of the foundation was commenced, and on the 7th of October work was begun on the building, and on the 21st of the same month the corner-stone was laid by the pastor with appropriate services. The work was carried on as fast as circumstances permitted, and on the 10th of February, 1901, the first service was held in the Sunday School room.

On the 5th of May, the church was finished and was dedicated to the worship of God with impressive services. Rev. J. L. Smith, D. D., was present on this interesting occasion, and preached the dedication sermon. A good beginning has now been made in Morgantown, and the outlook for the future is promising. The church is a neat substantial frame building, on a good stone foundation. It is 32x50 feet in size, patterned somewhat after the style of the Braddock chapel in size, architecture, and finish of its auditorium; but it has a basement for a Sunday School room, and a corner tower 10 feet square and 45 feet high; has fine stained glass windows, which were all donated, and most of which are memorials. The auditorium has a gothic ceiling, quartered oak circular pews, and a seating capacity for 300 persons. It is nicely carpeted, the chancel is handsomely furnished, the altar, pulpit and lecturn, as well as the baptismal font, are all neat and in their proper places. The latter was cut out of a white sand stone by the pastor's own hands. The church is heated and lighted by natural gas; the heating is by means of a furnace, and the lighting by the Wellsbach burners and chandeliers. The Sunday School room is seated with chairs, and furnished with pulpit and organ.

The Sunday School, though yet small, is doing good work; the pastor is the superintendent, O. H. Gantz, assistant superintendent; Miss Mary Wotring, secretary, and J. J. Wotring,

treasurer. It is equipped with a library of 183 volumes and an organ. The former the gift of the Lutheran church, Spring City, and the latter the gift of Mr. Horace Bickle of Pittsburg, Pa. It has raised \$397 in the last several years, most of which was contributed to the building fund, and has donated a communion set to the church costing \$17.00.

The Ladies' Aid Society was organized in 1897, and has been a most useful and effective organization in the church. It has contributed liberally to the building fund, and, assisted by the Sunday School, it furnished the organ for the use of the congregation, and in other ways proved itself an efficient helper. The present officers are: Mrs. Ira M. Wallace, president; Mrs. J. W. Wiles, vice president; Miss Ella Simpson, secretary, and Mrs. Dr. Hall, treasurer.

The Luther League was organized December, 1901, with 18 members. It is a new element in the intellectual and spiritual activities of the mission, and affords special opportunities to the young members of the church for growth in knowledge and grace. Its present officers are: O. P. Gantz, president; Geo. Schaffer, vice president; Miss Nellie Keffer, secretary, and Henry Nolte, treasurer.

The church council are: Rev. Ira M. Wallace, pastor and ex-officio chairman; W. L. Baker, Amandus Hawk, J. W. Wiles and William Schmidt, deacons and trustees.

Rev. Wallace has reported, during his pastorate, 16 infant and four adult baptisms, 14 confirmations, 18 additions by letters of transfer, one death and several removals, and a present membership of 40 communicants.

Rev. Wallace took charge in 1897, and is still the present and efficient pastor.

XLVII. TRINITY EVANGELICAL LUTHERAN CHURCH, CHEAT HAVEN, PENN'A.

On Christmas, 1893, Rev. W. O. Wilson, D. D., and John Bowers selected, and, with prayer, consecrated a parcel of ground as a site for a Lutheran church.

On the 14th of January, 1894, John W. Bowers and Annie E., his wife, conveyed this same piece of ground, being lots Nos. 27 and 28, in Cheat Haven borough, to Rev. W. O. Wilson and Joseph G. Lyon, in trust, as a site for a Lutheran church, in the hope one might soon be erected on it.

On the 27th of May, 1894, a Sunday School was organized in a hall in Cheat Haven, made up of the families living in and near the village. John W. Bowers was elected superintendent. Though it was small in its beginning, it was carried on faithfully and grew in numbers and increased in its influence. By and by the Sunday School became a necessity, and a desire was expressed that a church home might be provided for the people of this town. On the 25th of November, 1894, a meeting of the people interested was called, to consider the feasibility of building a church. After a thorough discussion of the matter it was resolved to build a chapel at Cheat Haven "for the benefit of the scattered members of our church and the strangers within our gates." Soon after this action was taken, a beginning was made, a plan adopted, subscriptions solicited and a contract given. Early in 1895, the corner-stone was laid by Rev. Dr. Wilson with appropriate services.

On the 6th of January, 1896, Rev. Wilson held the first service in the chapel, though it was not finished. From this time on services were conducted and the Sunday School was held in the chapel, and on the 20th of September, it was set apart to the worship of God. Rev. J. K. Melhorn preached the dedication sermon and Dr. Wilson performed the act of consecration.

On the 2nd of June, 1897, Mr. Charles E. Dozer, a student of Mt. Airy Seminary, Philadelphia, took temporary charge of

this field, including St. John's and Cheat Haven, and rendered satisfactory service. At a meeting held in St. John's church, when its relations to Cheat Haven mission were discussed, a resolution was passed recognizing Cheat Haven as an integral part of St. John's. On the 19th of September, 1897, Rev. Ira M. Wallace took charge of St. John's and Cheat Haven. Soon after he came on the field, members of St. John's church objected to the action in the matter of Cheat Haven, and at their request, a congregational meeting was called on the 16th of October when that action was reconsidered and rescinded. This was a bitter disappointment to the little band at Cheat Haven; but since the mother church refused to acknowledge them as a branch or part of itself, there remained only this alternative; either to disband and give up the whole field, or become a separate congregation. They felt that they could not abandon the enterprise, therefore they resolved to organize themselves into a congregation.

On the 2nd of January, 1898, "Trinity Evangelical Lutheran Church" was organized with 11 members, John W. Bowers and George W. Baker were elected elders, and John Gibson and Wm. Emery. deacons. Later, Joseph Lyons and Judson Morgan were added to the council as deacon and elder, respectively. These persons, including Rev. W. O. Wilson, D. D., the pastor, were the charter members. The charter was granted by the Court of Fayette county at the June term, 1900. At the present time the membership is 30, and the Sunday School has 50 scholars, five teachers and three officers. Rev. Wilson conducts services twice a month. The attendance at these services, as well as at the Sunday School, is encouraging.

On Christmas, 1900, a free-will offering was made sufficient to cancel all indebtedness on the chapel, and at the same time Messrs. J. J. Gibson and P. H. Conley, friends of the congregation, donated a fine 1200 pound bell, which was hung in a tower built by the pastor. The bell was rung for the first time on Christmas morning, to the joy of the members and friends of the congregation.

Rev. Wilson has not only rendered his services without com-

pensation, but has also contributed largely to the building of the chapel. He has the satisfaction of knowing that his labors and sacrifices have not been in vain, and we believe the time will come when those who now oppose this movement will confess that it was wise.

Rev. Wilson has made the following report of his work in this congregation during his pastorate: Ten baptisms, 17 confirmations, 13 additions by letters of transfer, a loss of 10 by removal and otherwise, and a present membership of thirty.

The church council remains the same as it has been for several years, and Rev. W. O. Wilson, D. D., who organized it in 1898, is the present pastor.

XLVIII. SAINT PAUL'S EVANGELICAL LUTHERAN CHURCH, NEW KENSINGTON PENN'A.

In the spring of 1900, Rev. R. E. McDaniel, Ph. D., of Springdale, Pa., began to hold services in New Kensington, and on the 11th of June he organized a congregation of ten members, under the title of "St. Paul's Evangelical Lutheran Church." He continued to hold services till June, 1901, when he resigned. He reported two baptisms, two confirmations and five additions by letters of transfer, and a membership of 21 communicants.

With the approval of the Pittsburg Synod, Trinity, Verona and St. Paul's, New Kensington, were constituted a parish. On the 17th of November, 1901, Rev. H. S. Gilbert of Allegheny City, was called and became pastor of this parish on the 1st of December. When he took charge he found only 17 effective members in connection with the congregation. He has held services on every Sunday and also conducted the Sunday School. He has made a good beginning in this field. When the synod

met in May, 1902, he reported an addition of 21 members during the six months of his pastorate and a prosperous and growing Sunday School.

Early in 1902, a church was purchased from the M. E. congregation for a nominal sum, which was removed to another lot, that had been purchased, was remodeled and repaired, and has been made a very comfortable house of worship. It has a neat auditorium, which will seat 200 to 250 persons, a good Sunday School room and a primary room.

The building is 30x83 feet in size, and the whole cost was \$1,800. It was dedicated on the 25th of May, 1902. Rev. Edmund Belfour, D. D., president of the Pittsburg Synod, assisted the pastor at these services. Rev. Gilbert feels much encouraged with the prospects of the congregation, and the people look forward with bright hopes, for an active young pastor, an earnest, energetic people and a live Sunday School, promise a successful future for a congregation.

XLIX. ST. MARK'S EVANGELICAL LUTHERAN CHURCH, ARONA, WESTMORELAND, CO., PA.

Services were conducted at Arona for several years by the Lutheran pastors at Seanor's and Brush Creek, and in 1895, Rev. George S. Seaman formed a provisional congregation ; but it was not made permanent during his pastorate.

In 1897, Rev. J. Sarver, D. D., of New Stanton, and Rev. Philip Doerr of Adamsburg, held services here, jointly, which were continued for several years. In the spring of 1900, a move was made to build a church, and on the 8th of July the cornerstone was laid by Revs. Sarver and Doerr.

On the 3d of February, 1901, the church was set apart to

the worship of God. Revs. J. C. Kunzman, D. D., S. K. Herbster, Frank S. Beistel and A. L. Yount, D. D., were present and assisted Revs. Sarver and Doerr at these services.

The church is a neat brick building, 34x50 feet in size and has a seating capacity for 300 persons. It is nicely finished and furnished, and the cost was \$3,000, all of which was provided for. The Honorable Andrew Carnegie donated a suitable organ to the congregation, which was permanently organized soon after the dedication of the church. It has a membership of some 50 communicants. but, as yet, has no settled pastor. Rev. C. L. Streamer of Cribbs, P. O., is serving it at present.

L. SAINT LUKE'S EVANGELICAL LUTHERAN CHURCH, YOUNGWOOD, PA.

Regular preaching of the Word was begun here, in Kennedy's school house, by Rev. A. L. Yount, D. D., pastor of the First Church, Greensburg, early in 1900, and was maintained without interruption until the date of the organization of the congregation. Revs. Drs. J. Sarver, J. C. Kunzmann; W. F. Ulery and Prof. W. H. Zuber assisted at different times by filling appointments. On July, 21, 1901, a meeting was called, a preliminary organization formed, and committees were appointed to draft a charter and constitution, to report on membership and as to location for a church. On August 8, 1901, another meeting was held at the residence of H. M. McFeaters, when the charter and constitution reported by the committee were considered and approved, and the congregation was organized, ten members entering into the organization, while other Lutherans residing in the vicinity entered into hearty co-operation, but did not desire at once to withdraw from their present connection.



SAINT PAUL'S. NEW KENSINGTON.



TRINITY CHURCH VERONA



H. S. GILBERT.



SALEM SWEDISH CHURCH GREENSBURG

The following brethren were elected deacons : H. G. Wineman, J. Elmer Wineman, Jacob E. Wineman, H. M. McFeaters, W. J. Rummel, Cyrus H. VanDyke and A. C. Miller.

Rev. A. L. Yount, D. D., was elected pastor of the congregation and at once took charge of the same, serving until January, 1, 1902, when he resigned in order to allow the congregation to call a pastor who could give more attention to the work. The charter was approved by the court of Westmoreland county on the 18th of December, 1901, and soon after this time the transfer by deed in fee simple of two most eligible lots, situated on the corner of Fourth and Walnut streets, purchased from the Land company, for \$312,00, was made in due form, and the lots were paid for in full by the congregation.

Immediately after the resignation of Pastor Yount, the Rev. Prof. Geo. J. Gongaware of Greensburg, was called and became pastor on the first day of February, 1902. Soon after he began his labors steps were taken looking to the erection of a house of worship. An architect was employed who prepared plans and specifications for a church to cost about \$5,000. These were finally adopted, and all is now about in readiness (July, 1902,) to begin the work of building. The services are being conducted in the chapel of the Methodist Episcopal church until the congregation shall have provided itself with a church, which, it is confidently expected, will be accomplished at an early date.

This enterprise is receiving the hearty and liberal support of a number of Lutherans and others in the vicinity, and bids fair to increase rapidly in numbers and strength, as the village itself increases in size and population, under the efficient pastoral care of Rev. Prof. Gongaware.

LI. TRINITY EVANGELICAL LUTHERAN CHURCH,
VANDERGRIFF HEIGHTS, PENN'A.

The first services were held in this place on the 22d of September, 1901, and on the 5th of October, following, a congregation of ten members was organized by Rev. George S. Seaman, Missionary President of the Pittsburg Synod.

After the organization Rev. Wm. S. Heist, of the Ministerium of Pennsylvania was appointed Missionary, who is now the regular pastor. He conducts services on every Sunday morning and evening, and also superintends the Sunday School. He has added seven to the communicant membership in the few short months of his pastorate and has organized a Sunday School of 50 scholars with a band of officers and teachers.

Services are now held in the town hall, but a move is being made to secure a location and take steps toward the erection of a church. God speed Rev. Heist, and his co-workers, in this undertaking.

On the 24th of March, 1902, St. Stephen's Evangelical Lutheran church of Smithton, Westmoreland county, Pa., was incorporated with 12 members.

CHURCHES NOT CONNECTED WITH THE SOUTHERN CONFERENCE.

There are several Lutheran churches located in the bounds of the Southern Conference, not in connection with it, namely, the Swedish Lutheran churches of Irwin and Greensburg; Hankey's or Christ church, in Franklin township; Bethesda, in Allegheny township; Zion, in Hempfield; Denmark, in Penn, and Trinity, Connellsville, Pa. Of these the Swedish churches are members of the Augustana Synod, all the rest are in the General Synod.

The Swedish Lutheran church at Irwin, Pennsylvania was built in 1877. The congregation was organized several years earlier. The church has since been remodeled and enlarged, and is now a very neat and commodious house of worship. The congregation has had a rapid growth, and is now a large, self-sustaining parish. It belongs to the Swedish Augustana Synod. Rev. O. Chilleen is the present pastor.

The Salem Swedish congregation of Greensburg, was organized some eight years ago, in Zion's church, with a small band of people. It now numbers about 200 members, and has a large Sunday School and a Parochial School. A few years ago it built a good brick-cased church, 50x60 feet in size. It has an auditorium that will seat 350 people, and a good Sunday School room. The cost of the building was about \$5,000, most of which has been paid. Rev. N. P. Anseen is the present pastor.

Hankey's is an old congregation, which was no doubt organized by Father John M. Steck, early in the last century. It has a good, plain church and a membership of 127. Bethesda was organized over 50 years ago, by Rev. David Earhart, who built the first church. It has a communicant membership of 100. Rev. J. C. Lerch of Sardis, is the pastor of these two churches.

Zion's, a branch of Old Zion at Harrold's, which has already been noticed in the history of Harrold's congregation. has a

membership of over 100. Rev. Chas. L. Streamer of Cribbs, P. O., is the present pastor.

Denmark church, Manor, has also been noted in the history of St. John's, Manor. It has a small membership and is joined to a parish in Allegheny county.

Trinity, Connellsville, was organized in 1884, by a minister of the Allegheny Synod, out of members who withdrew from the St. John's German church. It now has a membership of 300 communicants, and owns a fine church and a parsonage. Rev. Ellis B. Burgess is the present pastor.

The Evangelical Lutheran church of New Florence also belongs to this class. This congregation has been organized for many years and has passed through many vicissitudes. Its membership is small, but it has made some progress during the last few years. It has suffered much loss from two causes. Frequent change of pastors and long vacancies. Both are very damaging to the permanent growth of a congregation. Here we may be permitted to add a word on this important point.

Our experience, as well as our study of the history of the churches has convinced us that frequent changes are damaging to the growth and prosperity of a congregation and ought to be avoided if possible. The pastoral relation contemplates perpetuity and is intended to secure stability. Other things being equal, long pastorates bring the best results, in gathering and uniting the members and promoting the permanent growth and stability of the congregation.

BIOGRAPHIES OF OUR PASTORS.

The following pages contain brief biographies of the ministers who have labored on the territory now included in the bounds of the Southern Conference of the Pittsburg Synod of the Evangelical Lutheran Church, as well as those now connected with the Conference. We shall first give the biographies of the deceased ministers in the chronological order of their death. We concede the first place to the fathers, who laid the foundations here, and to whom we are deeply indebted for what we now have and are.

Each minister's name is placed according to the date of his death, and we have given fuller details of those whose life is completed, and whose work is done, than we could do of the living ministers. The biographies of the latter are brief. We have tried to give a true account of each man's work; but have carefully avoided any statement that might be construed into mere flattery. We believe that it will give better satisfaction to all, and will be more conducive to the honor and good name of each, to state the facts and let the reader draw his own inferences.

The biographies of the living ministers are given in alphabetical order, hoping that our motives will be appreciated, and that the work will be considered worthy of the subjects treated, we herewith submit it to the public.

REV. ANTON ULRICH LUETGE (1782-1796) was a German by birth and education. He received his early training, as well as his classical and theological education, in the schools of his native land. Emigrating to America when he was yet a young man, and having the conviction that he was called to preach the gospel, he accepted private ordination. In 1782 he came to the

Zion settlement, in answer to a call from the congregations at Harrold's and Brush Creek, and became pastor of this new field.

He was the first Lutheran minister who settled in this part of Pennsylvania. He began to hold services regularly in these congregations and by and by he added others. He finished the log church at Harrold's and completed the organization. He also perfected the organization at Brush Creek, and built a church there. He also held services at St. Paul's, Ridge, and at Greensburg, and formed provisional organizations at these points. He did missionary work at other places with a fair measure of success.

In 1785, he attended the meeting of the Ministerium of Pennsylvania and asked to be received as an ordained minister; but he was not received, for his ordination was not considered regular, as it had been performed without the sanction of the synod. When he consented to become a candidate, and accepted license from the synod, he was received as a member.

The fathers of the Ministerium of Pennsylvania were very careful whom they accepted as an ordained minister, for they set a high value on ordination. No man was ordained on first examination. All new candidates had to serve as licentiates for several years, at least before they could be ordained. They had to be thoroughly tested before the Ministerium would lay hands on them in ordination. Thus we find that Luetge, Steck and Stauch, all served for years as catechists and licentiates before they were ordained. This may seem radical to us now, but it doubtless had its advantages then. There is danger even now of laying hands too suddenly on young men in ordination.

Rev. Luetge continued his work in this field till in the summer of 1791, when he resigned and accepted a call from Shipensburg, Cumberland county, where he labored for three years with very good results, as his reports show.

In 1784 he was called to Chambersburg, Franklin county, where he continued his work till 1796, when the Master summoned him to his reward. His mortal remains were laid away in a cemetery near Chambersburg, with the benediction of a Christian burial.

REV. JOHN MICHAEL STECK (1784-1830) was born on the 5th of October, 1756, in Germantown, Pennsylvania, where he was also brought up and received his preparatory education. He pursued his theological studies under the direction of Dr. Hel-muth of Philadelphia, who was a leader in the Ministerium at that time, and was a fine theologian.

In 1784, Rev. Steck was licensed and accepted a call from Chambersburg, Franklin county, where he labored successfully for four years. He ministered regularly to the people of his parish and performed hundreds of infant baptisms; instructed large classes of catechumens: added many to the church by the rite of confirmation, and performed the rites of Christian burial for not a few.

In 1788 he was sent as a missionary to Bedford county, which then included the territory now Somerset and Fulton counties, where he labored for four years with great diligence and with remarkable success. He preached wherever he found settlements of German people.

In the summer of 1792 he received a call from the field in Westmoreland county, made vacant by the resignation of Rev. Luetge, which he accepted. He took up the work where his predecessor had left it, with earnestness and fidelity, conducting services regularly once a month at each place. He was a missionary here, as well as he had been in the field he had recently left, and sought out the settlements of Germans, who at that time were generally Lutheran and Reformed people, and ministered to them. It is said of him by his biographer, that he was a most excellent and successful catechist. He was also an earnest preacher and a faithful pastor; was highly esteemed by the congregations, who bore written testimony to the synod of their kindly feeling toward him, and of their satisfaction with his services. He was a laborious and self-denying minister and his work was crowned with eminent success.

For many years he was the only Lutheran minister in this vast field, composed of Westmoreland county and adjacent parts. He was a member of the Ministerium of Pennsylvania for 34 years, which had both licensed and ordained him.

In 1818, when the Ohio Synod was organized, he connected himself with that body, and continued to be an honored member till his death. In 1822 he was made a senior of that synod. He labored for 38 years in Westmoreland county, organized many congregations and laid the foundation for others, that were organized later. Father John M. Steck was the patriarch of Lutheranism in the county. Think what work he did in 38 years! How many baptisms he performed, how many persons he confirmed, how many he joined in marriage, how many he comforted in the dying hour, and how many he committed to the grave with the benediction of a Christian burial.

He continued to work in his Master's vineyard till he was summoned to his reward. After a short illness he fell asleep on the 14th of July, 1830, and on the 16th his mortal remains were laid away in the German cemetery, Greensburg, with impressive services. Revs. N. P. Hacke, D. D., and Jonas Mechling conducted his funeral in the presence of a large congregation.

In 1785, Rev. John M. Steck was married to Miss Esther Haffner, of Franklin county, Pa., and was the father of 13 children. He was the grand ancestor of the well known and reputable Steck family in this county. His son, Michael J., became a minister and was the successor of his venerable father.

REV. JOHN STAUCH (1787-1845). Godfried Stauch emigrated from Germany about the year 1740, and settled in York county, Pa., and married a woman of noble birth. John, his son, was born on the 25th of January, 1762. He was consecrated to God in infancy by holy baptism, and when he was 13 years old he became a communicant member of the church by confirmation, under the ministry of Rev. Rouse.

Brought up in a Christian home, and under the influence of a pious mother, he was early inclined to devote himself to the ministry, but his early education, as far as it pertained to the schools, was limited. When he was 19 years old he consulted his pastor about preparing himself to preach the gospel, but he gave him no encouragement. Therefore he gave up his purpose to devote himself to the ministry, for the time being, and learned a trade. When he was 26 years old he married Miss Haguemire of

Hagerstown, Md., who belonged to one of the first families of that town. The old desire to be a minister was revived in his heart and he determined to prepare for the work. After spending some time in preparation he removed, with his wife, to the glades of Virginia and engaged in mission work. He was now under the instructions and direction of Rev. Paul Henkel.

After he had been in Virginia six years his wife died, and he returned with his young children to Hagerstown where he remained only a short time, when he returned to his mission in Virginia. He also took up work in Fayette county, Pa., where he resided for about 15 years. He conducted services at a dozen places, whilst he lived at Jacob's church, in Virginia and in Pennsylvania, till 1806, when he removed to Columbiana county, Ohio.

He made twelve long missionary trips through Ohio and neighboring states. On one of these, he held services in the woods where he baptized 28 children. He often instructed hundreds of young people at one time for confirmation, organized many congregations, and laid the foundation for many more that were organized by his successors. He continued this missionary work for some 23 years in Ohio. He has given some interesting facts in his autobiography about his ministerial life. He says :

"I have always mourned over the golden time I lost from school in my youth, which has caused me to labor under great disadvantages for want of a liberal education. My principal text books for 50 years have been, Stacke's Commentary, Spencer's Explanations of Luther's Five Principles, my catechism, my hymn book and Holy Bible.

"I am now a feeble, old man and expect soon to die. If I have made enemies I implore their forgiveness. I tender my unfeigned thanks to my fellowmen for the many favors conferred on me, in my travels and in my pursuits in the world. To God be all the glory for the good, which I have been instrumental in doing in the world. May God the father, Son and Holy Ghost forgive my sins and save my soul. Amen.

"I have lived in God's beautiful world for 81 years. More than 50 years of my life have been spent in preaching the gospel.

To do this work I have travelled over 100,000 miles, preached over 10,000 sermons, labored in seven different states of the Union. I confirmed 1,516 persons and baptized double that number; married 481 couples, and attended nearly that many funerals. I never missed an appointment on account of sickness.

"Money was never my object in preaching, consequently I have never been burdened with it, but I always had an economical family, and, therefore, was never pressed with poverty. Not a day has passed during 70 years without an acknowledgement of my sins to the eternal Jehovah. I have enjoyed a thousand pleasures for one pain. I have raised a family of six sons and seven daughters, to the best of my ability, in the nurture and admonition of the Lord."

In 1829 he removed to Crawford county, Ohio, where he spent the last years of his eventful life. He still preached, but did not do missionary work as he had formerly done. He died in 1845, in the 84th year of his age. His end was peaceful and happy. At sunset, on a beautiful day, surrounded by his family and friends, beholding the lovely golden sky, he commended his spirit to God and sweetly passed away. His mortal remains were laid away in the Lutheran cemetery near Bucyrus, Ohio, with a becoming Christian burial.

In 1795, he was joined in marriage with Miss Catharine Troutman, of Fayette county, Pa., by Rev. Paul Henkel, of Virginia. They lived in happy union for 50 years.

REV. MICHAEL J. STECK (1816-1848). Michael J., the son of Rev. John M. Steck, was born on the 1st of May, 1793, in Greensburg, Pa. He was consecrated to God in childhood by Holy baptism, and showed early in youth that he possessed the qualities of mind, as well as the desire for the Christian ministry, and his course of study was directed with this calling in view. After his preparatory course was completed, he studied theology with his father, and Rev. John Schnee of Pittsburg.

In June, 1816, he was licensed to preach the gospel by the Ministerium of Pennsylvania. For a few months he assisted his father in his vast field, but in December, 1816, he was called to

Lancaster, Ohio, where he labored successfully for 13 years. In the fall of 1829, at the call of the Greensburg parish, as well as the earnest request of his father, whose health was failing, he became assistant pastor.

In 1830, when Rev. John M. Steck was called to his reward Rev. Michael J., became his successor. It is difficult to form an estimate of the labors and self-denials connected with his ministry. His vast field, his mode of travel over it to points 10, 20, even 30 miles distant from his home, and his numerous congregations and preaching stations, will give us some idea of the hardships which he endured in the performance of his official duties. He had for many years from eight to ten congregations, often preached three and four times on a Sunday, and not unfrequently during the week, and frequently incurred no little danger in filling distant appointments. It is estimated that during his ministry of 32 years he preached 8,000 sermons, baptized 5,000 children, and confirmed over 2,000 adults, performed over 1,000 marriages and pronounced the burial services over hundreds of his members.

The writer knew Rev. Michael J. Steck personally and often heard him preach. His name has become a household word in our church in Westmoreland county. We have often heard his ministry spoken of by the people with marked affection and approbation. When any of his successors would say or do anything that pleased them well they would say: "So hat es der Pfahrer Steck gemacht." (That is the way pastor Steck used to do.)

Rev. Steck was eminently practical, and understood the interests of the Lutheran church better than most of his contemporaries. He worked earnestly for the introduction of English services, and, in 1847, he took the preliminary steps toward the organization of an English congregation in Greensburg. He united the qualities of a good preacher and a successful pastor in a high degree. He had a commanding presence, a strong and musical voice and distinct articulation. His manner in the pulpit was natural, his style simple, and his delivery earnest and impressive. His matter was always Evangelical and Scriptural.

Though a strong and effective preacher, he was far removed from vanity and pride. To rebuke this spirit in young men he would sometimes tell this story : On a certain occasion before his licensure, he was sent by his instructor in theology to conduct a funeral. The services were held at the house of the deceased. During the address, on account of his natural timidity, his eyes were fixed on the floor, but near the close of his address he gained courage enough to look up, and saw an old man whom he knew well shedding tears. Thinking his address was making such an impression he took fresh courage and finished his discourse with increased energy. As soon as the services were closed the old man came to him and said : "O, Mike, ich bin doch so froh dass du bist glucklich fertig worde, Ich war so bang du thaetest stecke bleibe I hab musse heule." (O Mike I am so glad you got through, I was so afraid you would stick that I had to cry.)

His earnestness in the pulpit is illustrated by another incident, related to us by an eye witness. Not long before confirmation day, a number of his catechumens attended an old time shooting match, a place where games of chance and drinking were the order of the day. Rev. Father Steck considered it his solemn duty to rebuke this offence publicly. He became so wrought up in his discourse that he took his coat off and preached in his shirt sleeves, and delivered his sermon with such energy and power that there was not a dry eye in that audience, in the Brush Creek church. The young men who had given offence came forward, confessed their sin. and, with tears, begged for forgiveness. Conrad Keck who was one of the young men, told this story with great interest and feeling.

Rev. Michael J. Steck was a faithful and earnest workman in the Lord's vineyard. He was incessantly engaged in the performance of his ministerial and pastoral duties, preaching the Word, administering the Holy Sacraments, teaching the young, visiting the sick and burying the dead. He was also deeply interested in the general work of the church, in missions, and Christian education ; but in the midst of his usefulness, on the 1st of September, 1848, his work on earth was suddenly ended by death. He was 55 years old, and was yet in the strength of

his mature manhood. Like Moses, he was taken away while his "eye was undimmed and his strength undiminished." His death was a great loss to the church, was sorely lamented by his people, as well as by the members of the Pittsburg Synod, of which he was an honored member. He was one of the founders of the synod, and was its first president. His last sermon was a funeral sermon, during the delivery of which he caught the contagion, typhoid fever, that proved fatal to his life. His mortal remains were laid in the German cemetery at Greensburg, with appropriate and impressive services. Rev. W. A. Passavant, D.D., preached a memorial sermon in the German church, on Acts viii, 2: "And devout men carried Stephen to his burial, and made great lamentation over him."

On a plain stone in the cemetery are these words: "Here sleeps in Jesus the body of Rev. Michael J. Steck, for 19 years the faithful pastor of the Lutheran churches of Greensburg and vicinity. He was a good man, full of the Holy Ghost and of faith, and much people was added to the Lord."

Rev. Michael J. Steck was married to Miss Catharine Elizabeth Cope in 1818, with whom he lived in blessed union till death parted them. He was the father of 11 children, four sons and seven daughters, only six of whom are now living.

REV. MICHAEL EYSTER (1838-1853), son of Adam and Elizabeth Eyster, was born on the 16th day of May, 1814, in York county, Pa. He spent his youth on his father's farm, and had his early training in the home and the public school. When he was 13 years old he went to York and became a clerk in a store, where he spent three years, during which time he became intensely interested in the subject of religion, and made up his mind to study for the ministry. He attended Marshall College for several years; but when that institution was removed to Mercersburg, he entered Pennsylvania College at Gettysburg. After completing his course in the college he entered the Theological Seminary, from which he graduated in 1838. In September of that year he was licensed by the West Pennsylvania Synod to preach the gospel. Soon after his licensure, he received

a call from the Williamsburg parish in Huntingdon county, Pa., which he served successfully for eight years.

On the 23rd of January, 1839, he was married to Miss Julia E. Eichleberger of York, with whom he lived in happy union till death parted them. In 1846 he resigned the Williamsburg parish and accepted a call from Greencastle, Pa. Whilst earnestly engaged in his pastoral work in this parish, his beloved wife was taken away, and his happy family relations were broken up.

In 1849 he became pastor of the Greensburg and Adamsburg parish, Westmoreland county. Under his ministry Zion's church, Greensburg, was greatly increased in numbers and strength, and new churches were built at Greensburg and Adamsburg; a congregation was organized at Salem (Delmont), and a neat church was built.

As a preacher, Rev. Eyster was plain and practical. Few men could speak so fluently, yet so intelligently on almost any subject that might be presented. He was as evangelical as he was practical; a man of genuine culture, and ripe scholarship, and, though of positive views, he was a most amiable companion. In the spring of 1853 his health began to fail, and at the meeting of the Pittsburg Synod in June, he preached for the last time on these words: "This do in remembrance of me." It is said, by those who heard him, that he spoke with peculiar pathos and power on that occasion. He was confined to his room only a few days. On the 11th of August, 1853, the Lord called him away from his dear ones and his church on earth, to his loved ones and his reward in heaven. It was a most affecting scene when, at his request, his children knelt at his bedside, he gave them kind words of counsel and comfort, and commended them to the care of the Father of the fatherless. His last words were spoken to a member of the church, "I expect to meet you in heaven." Thus he passed sweetly away in the 40th year of his age, and in the 15th year of his ministry.

Rev. Eyster is of precious memory to many. His mortal remains were laid, according to his request, along side of pastor Michael J. Steck, for whose memory he had a most profound respect. He left three daughters to mourn for him, two of

whom, Mrs. Adam Turney and Mrs. Amelia Brown, are still living. The youngest has followed her father to the eternal world.

REV. CHARLES H. HERSH (1853-1859) was born on the 17th day of January, 1824, in Oxford, Adams county, Pennsylvania, where he was brought up and received his early training.

In 1845, he entered the preparatory department of Pennsylvania College, became a member of the freshman class in 1847, and graduated in 1851. He entered the Theological Seminary at the same place immediately after his graduation, and finished his course in that institution, in 1853. Having passed a creditable examination before the Southern Conference, he was recommended for licensure, and on the 6th of October, 1853, the president of the Pittsburg Synod granted him ad interim license. A call was extended to him from St. James and Salem parish, and he was installed as pastor immediately after his licensure. He served these two congregations for about three years, his services being quite acceptable, and his labors crowned with success.

In 1856, he was called to become pastor of the Lutheran congregation at Dansville, New York, which he served for two years. In 1858, he resigned this church and accepted a call from a Lutheran church at Canajoharie, New York. After a year's service, he removed to Baltimore to become pastor of the Second Lutheran church of that city. A few months later his ministry was suddenly ended by death. He died on the 22nd of November, 1859, in the 36th year of his age.

Rev. Hersh was a sincere Christian; he was an earnest preacher and a faithful pastor, but was called away at the beginning of his ministry. He was married on the 23rd of June, 1854, to Miss Mary McClean of Harrisburg, Pa.

REV. ISAAC O. P. BAKER (1855-1862), son of George and Eva (Hartman) Baker, was born on the 4th day of August, 1829, in Hempfield township, Westmoreland county, Pennsylvania. He was consecrated to God in infancy by Holy baptism and when he reached the years of young manhood, he became a

communicant member of the church under the ministry of Rev. Michael J. Steck. When he was 17 years old, he attended the Greensburg Academy with the writer. They worked side by side and recited in the same classes. Two years later he attended the Muhlenberg Institute, which was located in Greensburg in 1848. When this school was discontinued, in 1850, he went to Capital University, Columbus, Ohio, where he took both the classical and theological courses. In June, 1855, after finishing his course of study, he received a call from the Mt. Pleasant parish, made vacant by the resignation of Rev. Jonas Mechling. He served this parish for several months as a supply. On the 15th of September, 1855, after having been ordained by the Eastern District Synod of Ohio, he accepted the call and was installed pastor. He was very dilligent in the fulfillment of his duties and did all his work with conscientious exactness. He was always the same sedate, earnest Christian young man. He served the Mt. Pleasant parish for seven years and did a good work in building up the several congregations in numbers and financial strength. His services were quite acceptable, and his labors were successful. He won the confidence and esteem of his people in a high degree, and his death was a severe shock to the people of his parish, and an irreparable loss to his family. Exposure to a malignant disease, in the performance of his duties, was the immediate cause of his death. He died on the 10th of December, 1862, at his home in Pleasant Unity. He was 33 years old and had been only seven years in the ministry. Appropriate funeral services were held by Rev. Daniel Worley, then of Greensburg, and his body was laid away in the German cemetery, at Greensburg, with the solemn rites of Christian burial.

Rev. Baker possessed more than average talents. He was actuated by high moral principles, had a spotless character and lived a consistent Christian life. He belonged to a family of twelve, six brothers and six sisters, of whom only two brothers are now living.

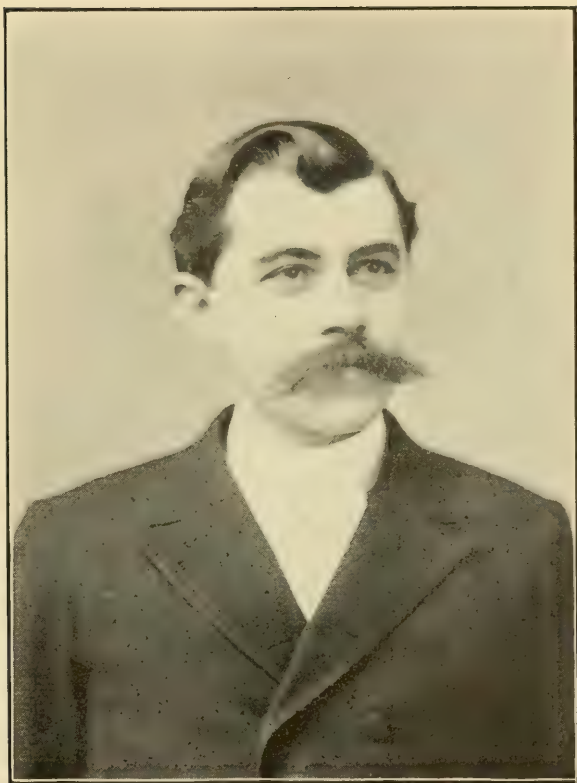
He was married in June, 1855, to Miss A. Olivia Crane of Lancaster, Ohio. He was the father of four children, three daughters and one son. The daughters all died young, but the



J. C. FUNZMANN



R. G. ROSENBAUM



PROF. W. H. ZUBER



GEO. W. MECHLING

son, Edward L., became a minister and is now a professor in Thiel College. The mother died in October, 1879.

REV. CHRISTIAN D. ULERY (1859-1862). Christian Dietrich, son of Frederick William and Maria W. (Kohlmeir) Ulrich, was born on the 23rd of September, 1832, in Westphalia, Germany, and in the autumn of 1833 his parents brought him to America and settled in Donegal township, Westmoreland county, Pennsylvania, where he was brought up. He received his early training in the home and the public school. Later, he attended schools of a higher grade, and also taught several terms in the public schools. In the autumn of 1852 he entered the preparatory department of Pennsylvania College, became a freshman in 1853, and graduated in 1857. In the autumn of the same year he began his theological course at Gettysburg, and finished in the spring of 1859.

At the meeting of the Pittsburg Synod in Kittanning, Pa., in June, 1859, he was licensed to preach the gospel. Soon after his licensure he accepted a call from Grace Church, Birmingham, (now S. S. Pittsburg) of which he was pastor over two years. In 1861 he was regularly ordained to the ministry in the Evangelical Lutheran church. In the autumn of that year he accepted an urgent call from a parish in Chester county. His earnest and faithful efforts in this new field were crowned with success, and won him the confidence and esteem of the people; but in September, 1862, when General Lee and his army invaded Maryland, and threatened Pennsylvania, his patriotism was kindled, and he appealed to the young men of his congregation to join him in the defence of the State and the Union, and they nobly responded. In a few days a company was raised, of which he was made captain. They offered their services and were accepted; but when they reached the front the battle was over, and the enemy had been driven back. Though not needed to defend the State, yet there was work to do in the hospital and on the field, and he entered heartily into it. This exposure was too great a strain on his physical strength. He contracted a severe cold, which settled on his lungs, causing hemorrhage, and,

finally, ended in pneumonia, which proved fatal. He was sick only a few days. He died on the 8th of November, 1862; was just 30 years old, and had been only three years in the ministry. He was a young man of education and culture, of noble Christian character, and of high ambition for usefulness. He wanted to live, for he was just on the threshold of his ministerial life. He made a heroic struggle for life; but when he saw that God had willed it otherwise, he bravely surrendered to the Divine will, and died a most triumphant death. We have never witnessed another such deathbed scene. He was calm and serene, and spoke of his death as one would speak of a homeward journey. He had a word of admonition or of comfort for every one in his presence, and sent messages to absent ones. In a touching manner he said to a young woman: "Give your heart to Christ." To Elder Kenny: "Be faithful till death, and you shall receive the crown of life." He requested the writer to "tell Fred and Ferdinand to live in peace, and to bring up their children for God." "Tell mother not to grieve for me, but to meet me in heaven." His last words were addressed to his brother, saying, in a whisper: "William, I go to the kingdom of glory; I want you to meet me there." Thus he passed sweetly and calmly away. What was mortal of him was, with most impressive services, laid in the Lutheran cemetery at Lionville, Pa., where an appropriate monument has been erected by the members of his churches, to his memory.

REV. SAMUEL B. LAWSON (1744-1865) was born on the 27th day of August, 1808, in York county, Pennsylvania. He received his early education in the schools of his community and his young manhood was devoted to secular employments. By and by when he was awakened to a proper sense of his religious duties, he not only desired to serve Christ, but felt that it was his duty to preach Christ to others. Influenced by this conviction, he made arrangements to devote himself to study in preparation for the ministry.

In 1849, he entered Pennsylvania College, where he spent three years in preparatory study, and two years at the Theo-

logical Seminary. In 1844, he was licensed by the Allegheny Synod, and in 1846 he was regularly ordained by the same body. Immediately after his licensure, he became pastor of Friedens parish in Somerset county, which he served about nine years. For three years he was pastor of the Salisbury parish, also in Somerset county. In 1853, he accepted an urgent call from Freyburg, Clarion county, Pa. He now became a member of the Pittsburg Synod. He ministered to the people of this parish for six years and his labors were crowned with success.

In 1859, he received a call from the West Newton parish, and served it faithfully till February, 7th 1865, when his ministry on earth was closed by death. He died in the 57th year of his age and in the 21st year of his ministry.

Rev. Father Lawson was an earnest and faithful workman in the Lord's vineyard, and his labors were richly blessed. We can pronounce no higher encomium on his life and his work than that he made many friends in the course of his ministry, and many call him blessed.

He was married, in 1829, to Miss Catharine Smith with whom he lived in holy bonds of matrimony for thirty-six years. They had ten children, five sons and five daughters, all of whom are living except one. One son, Rev. J. S. Lawson of Pittsburg, is in the ministry.

REV. DANIEL GARVER (1852-1865), son of Samuel and Margaret Garver, was born in Washington county, Maryland, on the 9th day of January, 1830. When he was two years old, the family removed to Franklin county, Pa., where he spent the years of his childhood and youth, and received his elementary education. He manifested a strong desire for mental improvement, and in him was illustrated the proverb, "the child is father of the man."

In 1845, when in his fifteenth year, he entered the preparatory department of Pennsylvania college. He graduated with honor in 1850, and the same year began his studies at the seminary. Two years later he finished the course, and in June, 1852, he was licensed by the Ministerium of Pennsylvania. In

the autumn of the same year, after several months spent in travel, he entered upon the duties of a professorship at Illinois University. For three years he filled this position with credit. In 1855, he became missionary pastor at Davenport, Iowa, where he did effective work in laying the foundation for a future congregation.

In May, 1857, he sailed for Europe and the Orient where he spent a year in foreign travel. After he returned, he delivered a course of lectures on Egypt and the Holy Land, which gave evidence that he had gained valuable information regarding the countries which he had visited.

On June 3rd, 1858, he married Miss Emma Virginia Miller of Bedford, Pa., and in the spring of the following year, he accepted a call from the Evangelical Lutheran church at Canton, Ohio, where he labored with diligence and success for four years. In August, 1863, he received a unanimous call from the Greensburg and Adamsburg parish. He entered upon his work in this field in October, and continued to labor in his Master's vineyard with persevering energy and success, until his work was ended by death. He fell asleep in Jesus September 30th, 1865, in the 35th year of his age, and the fourteenth year of his ministry.

Rev. Garver was a scholar and a Christian. He was a bold defender of the right, a man of positive virtues and noble and independent spirit. He loved the truth. He loved his country, his church, and his God. The late Dr. C. P. Krauth said of him: "In the genial unbending of Bros. Garver's life, in the rich outflowings of the treasures of his thoughtful study, and ripened by observant travel, in the unction of fervent piety, in the unpretending goodness of his heart and amiable grace of his manners,—there was a charm not to be resisted."

We cannot fail to cherish a high appreciation of his memory, for the true index of a man's character is his life. He left to the church the rich legacy of a good example, in the purity of his life, and in the earnest devotion to his chosen calling.

REV. JONAS MECHLING (1820-1868), son of Philip J. and Katharine (Coder) Mechling, was born on the 14th of

August, 1798, in Hempfield township, Westmoreland county, Pennsylvania. He was baptized in infancy by Rev. Wm. Weber, and received his early education in the schools maintained by the churches in Westmoreland county. He was confirmed by Rev. John M. Steck. He says in his diary: "This important period in my life I shall ever remember with gratitude to God, through whose goodness it was a season of unspeakable refreshing and pleasure to me."

At an early age he devoted his time to preparing himself for the holy office of the ministry. He began his theological studies under the instruction of Rev. J. Schnee of Pittsburg, and completed them under the direction of Rev. John M. Steck. Of his earliest work in the ministry, he made the following entry in his diary:

"I preached my first sermon on the 14th of March, 1819. I also preached occasionally during that year in several small congregations, and sometimes gave catechetical lectures in Rev. Steck's place, besides prosecuting my studies under his care."

On the 19th of September, 1820, he was licensed to preach the gospel by the Evangelical Lutheran Synod of Ohio. Returning from synod, he took charge of a number of the distant congregations of Father Steck's parish. St. James and Hankey's, in the north of the county; Hope church, Zion's and St. John's, south of Greensburg; and the churches of the Ligonier Valley, formed the extended field where he began his work.

A few years later, he resigned the churches in the northern part of the county, but added St. Paul's, Ridge; St. James, Youngstown, and Christ church, West Newton, to his parish. These congregations he served for many years, resigning West Newton in 1847, and the congregations in the Ligonier Valley in 1848, but still exercising a pastoral care over the churches on this side of the Ridge until 1855. After this year, he devoted all of his time to the Greensburg parish. The parish then consisted of the First church, Greensburg; Harrold's, Brush Creek, Manor, Hill's and several minor preaching stations. With untiring fidelity and earnestness, he continued to serve these congregations until he was summoned to his reward. He died on

the 2nd day of April, 1868, after a short illness, in the 70th year of his age and in the 48th year of his ministry.

It seemed a fitting conclusion to his life that his funeral services should be conducted in the church with which his life history had been so closely identified. Here in infancy he had been brought for baptism ; here in youth he had renewed his vows in confirmation, and here for years, as a pastor, he had blessed those who came under his influence. It was on Palm Sunday, April 5th, that the last tribute was paid to this pious man, in the presence of a large assembly of those whom he had served. Rev. Dr. Hacke, for many years his associate in the work, delivered a discourse in the German language. He was followed by Rev. Dr. Passavant, who preached an English sermon, and then the mortal remains of the beloved pastor were laid to rest in the German cemetery with the benediction of a Christian burial.

Rev. Mechling was a man of persevering energy and remarkable endurance. He was a very busy man, and rode many hundreds of miles every year in the discharge of his duties. As a testimony to his earnestness and fidelity as a minister of Christ, we need only to give a few items of the record of his ministerial acts. During a ministry of 48 years, he preached 6,327 sermons, baptized 6,286 children, confirmed 2,039 adults, married 890 couples, and performed the rites of Christian burial for thousands.

Rev. Mechling was married on the 22nd of October, 1822, to Miss Florinda Gressinger. This union was blessed with eleven children, six sons and five daughters ; only four of whom, three sons and one daughter, are now living. One son, George W., has been in the active ministry for 48 years.

REV. JOHN RUGAN (1845-1870), son of George and Susan Rugan, was born in Philadelphia, Pa., in 1807. Here he spent his childhood and received his early education. He had his preparatory training for college at Plainfield, Connecticut, entered the Freshman class of Pennsylvania College in 1839, and graduated in 1843. He took a theological course at Hartwick

Seminary, New York, and in 1845, he was licensed by the Hartwick Synod, New York, and served for some time within the bounds of that synod.

In the autumn of 1847, he became assistant to Rev. Michael J. Steck in his large parish. Soon after Rev. Rugan located in Greensburg, he began to hold English services in the German church, and also assisted Pastor Steck in other parts of his large and extensive field.

On the 15th of January, 1848, he organized Zion's Evangelical Lutheran church at Greensburg, with 40 members, and continued to be its pastor until the autumn of 1849. He also organized Holy Trinity Evangelical Lutheran church at Adamsburg, with about 100 members, and was its temporary pastor till October, 1849, when he resigned both of these places to take charge of St. James, Bell township, Saltsburg and other points. He served this new field only one year when he was called to Ghent, New York, where he labored successfully for three years. In 1853, he accepted a call to Wooster, Ohio, where he spent one year, going from that place to Somerset, Ohio, where he was pastor for two years. In 1856 he accepted an urgent call from Fultonham, Ohio, where he did successful work for 13 years. In 1869, he was called to Nokomis, Illinois, where he did missionary work for one year. His last charge was at Vandalia, Illinois, whither he went in 1870. He had been here only a few months when the Master called him from his work on earth to his reward in heaven. After a short illness, on the 20th of August, 1870, he fell asleep in Christ, in the 63rd year of his age, and in the 25th year of his ministry.

Rev. Rugan was a conscientious and godly man; an earnest and incisive preacher, and a diligent and faithful pastor. He was a pioneer in our church, did good service for the Pittsburg Synod while he remained in Westmoreland county, and has left his impress wherever he has been.

He was married on the 20th day of March, 1850, to Miss Hettie J. Steck, daughter of the late Rev. Michael J. Steck of Greensburg, Pa.

REV. JACOB SINGER (1858-1876), was born in 1813, in Butler county, Penna., and was brought up in the Lutheran faith. Later, he transferred his membership to the M. E. church because he could not enjoy the privileges of his own church. As soon, however, as he had the opportunity, he returned to the fellowship of the Lutheran church, and soon afterwards he made up his mind to study for the ministry.

He pursued his studies privately for some time, under the directions of the president of the Pittsburg Synod. In 1858, after having passed a satisfactory examination, he was licensed by the synod to preach the gospel and administer the Holy Sacraments for one year, and in 1860, he was ordained to the ministry in the Evangelical Lutheran church. Immediately after his licensure he accepted a call from the Lutheran church at Brookville, Pa., of which he was pastor for one year.

In October, 1859, he became pastor of the North Washington parish, which he served faithfully till 1864 when he accepted a call from a church in Jefferson county, Ohio. He now became a member of the District Synod of Ohio, and continued to labor in that synod till the spring of 1873, when he became the pastor of the Seanor and Hoffman parish. At this time he again united with the Pittsburg Synod. He continued his work in this parish with success till August, 1876, when his ministry on earth was ended. He died on the 8th of the month, in the 63rd year of his age, and after he had spent 18 years in the active ministry.

Rev. Singer was a devout Christian and an earnest worker in the church; was a most conscientious man, and faithful minister; a kind and loving pastor, who endeared himself to the people whom he served.

REV. JACOB NEFF BURKET (1846-1883), son of Peter Burket, of Sinking Valley, Huntingdon county, Pa., was born on the 19th October, 1828, and was reared on a farm. He received his early training in a Christian home, and in the schools of his neighborhood. When yet quite young he decided to devote himself to the office of the ministry. In 1840, when he was only 17 years old, he entered Pennsylvania College, Gettysburg,

and spent four years in that institution with a fair measure of success.

In 1844, he entered the Theological Seminary at Springfield, Ohio, where he spent two years. After he had finished the regular course of study in that institution he returned home, passed a creditable examination before the Allegheny Synod in the fall of 1846 and was licensed by that body to preach the gospel. Early in 1847, he received a call from the Huntingdon parish, Huntingdon county, which he accepted, and was pastor for one year, when he was called to Dixon, Illinois, where he labored successfully for two years.

In 1850, he received a call from several congregations in Western Pennsylvania. He removed to Saltsburg, and whilst he resided there he assisted Rev. M. Eyster in supplying Salem church, also preached at St. James, Bell township, and at Boiling Springs, Armstrong county. He continued to labor in this field till 1853, when his health failed. He retired temporarily from the active ministry and engaged in mercantile business in the hope of regaining his health in a short time.

After spending two years in this business he removed to Gettysburg and worked on a farm for two years, which greatly benefitted his health. This encouraged him to take up the work of the ministry again. In 1857, he received a call from a parish in Kishacoquillas Valley, Mifflin county, where he labored for four years with good success. Rev. Burket was an earnest preacher and a faithful pastor, but his bodily infirmities greatly hindered him in his pastoral work.

In 1861, he retired from the ministry and engaged in secular employment the rest of his life. He spent two years at Harrisburg as assistant Postmaster in the House of Representatives. In 1863, he received an appointment in the Commissary Department at Washington, D. C., which he held for two years, and in 1865, in the Treasury Department, which he held as long as he was physically able to do the work required, when he retired to private life.

He was married on the 27th of May, 1845, to Miss Mary A. Chritzman of Gettysburg, Pa. They were blessed with ten chil-

dren, five sons and five daughters, nine of whom are still living. Rev. Burket died on the 28th day of February, 1883, aged about 60 years.

REV. JOHN Y. MARKS (1876-1884), spent his early life in secular business though he had for years a desire to devote his life to the work of the ministry. Finally the way opened, through the kind assistance of Rev. Dr. Passavant, and he felt that he could fulfil the desire of his life.

He settled up his business and made preparation to enter the work of the ministry. He studied privately under the direction of Dr. Passavant and others for some time. At the meeting of the Pittsburg Synod, which convened at Altoona in 1876, he made application to be examined with a view to ordination. His case was considered favorably by the examining committee and he was admitted to examination, which was creditably sustained. He was recommended for ordination and was solemnly ordained by the officers of the synod to the holy ministry in the Lutheran church.

Immediately after the meeting of the synod he accepted a call from the St. James and Saltsburg parish, which he served for about three years. In 1879 he resigned and accepted a call from the Stone Creek parish, Ohio. He ministered to the several congregations of this large field in a faithful manner and his services were appreciated. The results of his ministry were beginning to show in the growth and increasing strength of the parish. But when he had been less than five years in the field, his work was suddenly ended by the messenger of death, on the 6th of November, 1884, after a successful ministry of eight years, leaving a wife, children, and a large parish to mourn his early death. He died in the very midst of his manhood, when to the human eye there ought yet to have been many years before him. "His sun went down while it was yet day."

REV. JOHN J. SUTTER (1849-1884), was born on the 6th of May, 1826, in the canton of Basel, Switzerland. In 1839, his

parents brought him with them to America. They remained for four years in New York where John attended school and became a communicant member of St. Mathew's church, then under the pastoral care of Rev. F. Stohlman, D. D.

In 1843 he went to Columbus, Ohio, to pursue his studies for the ministry. In 1846, he entered the Theological Seminary and completed his course in 1849, when he was licensed by the Eastern District Synod of Ohio to preach the gospel. In the autumn of that year, he received a call from the Donegal parish, which he served very faithfully and acceptably as far as pertained to German service. But he came to Donegal at a time when the congregations wanted more English services. As he was not able to preach in the English language with comfort to himself or to the satisfaction of the English speaking people, he resigned at the end of the first year and accepted an appointment as general missionary in Fairfield and Hocking counties, Ohio, where he did effective work for six years.

In 1856 he settled at Sugar Grove, Fairfield county, and had a parish of four congregations, which he served successfully till 1874, when he accepted a call from a parish in Seneca county, Ohio, which he served for three years. In 1867, he became pastor of the Lutheran church at Marion, which he served faithfully till 1883, when he was called to a church near Bellevue, Ohio, where he was permitted to labor only for a short time till the Master called him from his work on earth to his reward in heaven. He died on the 4th of January, 1884, in the 58th year of his age.

Rev. Sutter was an earnest and faithful pastor, who won the confidence and esteem of the people to whom he ministered, a true disciple of Christ, whose great aim was to do good and glorify God. He was married some time after he entered the ministry, and was the father of four children, three daughters and one son. The son, H. G. Sutter, studied for the ministry and is now pastor of the Lutheran church at Galion, Ohio.

REV. DANIEL WORLEY (1852-1888) was born in Harrisburg, Pa., on the 28th February, 1829. He was the son of

Thomas and Mary Worley, and was brought up and received his early education in his native town. He prepared for college in the academy at Harrisburg, and in 1847 he entered the Sophomore class in Pennsylvania College and graduated from that institution in 1850. The same year he entered the Theological Seminary at Columbus, O., finished his course in 1853, and was licensed by the District Synod of Ohio to preach the gospel and administer the sacraments.

In 1851 he was elected a professor in Capital University, Columbus, O., and filled the chair of mathematics and physics for 12 years. In 1863 he settled in Greensburg, Pa., and for two years was engaged in teaching and preaching to several country congregations. In 1865 he removed to Canton, O., to accept the superintendency of the public schools of that city, which position he filled, with credit to himself and satisfaction to the people, for 11 years. In 1876 he resigned the superintendency and organized a select school which he conducted for about five years. In 1881 he retired from the work of teaching on account of failing health. During the years he was engaged in teaching he also ministered to several congregations. He was pastor of the Worsler church till he was compelled to resign on account of physical infirmity.

He filled important offices of state, as well as in the church. He was elected a member of the State Legislature, and to various offices in the city. For nine years he was editor of the Lutheran Standard, and filled responsible positions in his synod and in the General Council. He has written valuable and instructive articles on important subjects. One on "The Ministry," attracted much attention; one on "Baptismal Regeneration," is very thorough, and another on "The Church, as the True Institution of Reform," touches the vital points of true moral reform.

Rev. Worley possessed more than ordinary natural abilities. He was a diligent student, an apt learner, and a ripe scholar. He was a master in mathematics and physics, a profound theologian, and a man of fine executive ability. Socially he was a most genial and agreeable companion and a trustworthy and reliable friend; but he was a man of delicate

constitution, and suffered for years from the affliction which finally ended his life. He died in 1888, in the 59th year of his age, and was buried, in the presence of many friends, in the cemetery at Canton, Ohio.

Rev. Worley was married November 2nd, 1862, to Henrietta, daughter of Rev. Prof. Wilhelm Schmidt of Columbus, O. Two sons were born to them, one of whom is living. His widow still resides in Canton.

REV. CHARLES S. SEAMAN (1882-1889), the son, of Solomon and Elizabeth (Shock) Seaman, was born on the 24th of July, 1854, in Upper Bern township, Berks county, Pa. He received his early training in the Christian home and in the public schools of his native township. He prepared for college at the Hamburg High School and by private instruction. He entered Muhlenberg College in the fall of 1875, and graduated in 1879 with the first honor and valedictory.

He entered the Seminary at Philadelphia in the autumn of 1879, and finished his theological course in 1882. He was ordained soon afterward by the Ministerium of Pennsylvania, to the office of the ministry in the Evangelical Lutheran church. He accepted a call from the English Lutheran church at Renova, Pa., immediately after his ordination, and was pastor of this congregation till January, 1886, when he resigned to accept a call from the Brush Creek and Adamsburg parish.

He served this new parish faithfully and acceptably and his labors were crowned with eminent success, but in the autumn of 1889 it pleased the Master to call him away from his work to his reward. He died of typhoid fever, on the 7th of September, 1889, in Adamsburg, Pa. Appropriate and solemn services were held by the President of Synod, and other brethren, in the presence of a large and deeply affected audience. His mortal remains were conveyed to Allentown, Pa., where they were interred in the cemetery with the solemn ceremonies of a Christian burial.

Rev. Seaman's death was greatly lamented by his people, and by his brethren of the synod, who had learned to know his

character and worth. He was a scholar and a Christian. He did a good work and greatly endeared himself to his people. He was an earnest and practical preacher, a conscientious and diligent pastor, who never spared himself when duty called, but was willing to spend and be spent for Christ. He was married to Miss Alice M. Weber of Allentown, who survives him.

REV. WILLIAM S. EMERY (1844-1890), was born on the 9th of March, 1818, in German township, Fayette county, Pa. He was baptized and confirmed in Jacob's church and received his elementary education in the schools of his native township. When he was about 20 years old, after having made up his mind to devote himself to the ministry, he entered Madison College, then located at Uniontown, where he pursued his classical studies for several years. He took his theological course partly at Columbus, Ohio, and partly at Gettysburg, Pa., spending one term in each place.

In 1844, after having passed a creditable examination, he was licensed by the Allegheny Synod to preach the gospel for one year, and in 1846, he was ordained by the same body to the ministry. Soon after his licensure, he received a call from a parish in the Allegheny Synod, of which he was pastor for three years.

In October, 1847, he became pastor of the West Newton parish, then composed of Christ church, West Newton, St. Paul's, Seanor's and Hope church, Hoffman's. He served these churches faithfully for 11 years. In 1858, he accepted a call from the Lutheran church at Indiana, Pa., where he remained for a number of years, serving the congregation with acceptance and success.

Later, he became pastor of a parish in Bucks county, which he served for a number of years. Near the close of his ministry he received a call from Frenchtown, New Jersey, where he spent only a few months. On the 4th of May, 1890, he died suddenly of paralysis. His body was laid to rest in the Lutheran cemetery near Frenchtown, New Jersey, with the solemn rites of

Christian burial. He was 72 years old, and had been 46 years in the ministry. Rev. Emery was a member of our synod and conference for 11 years, and was highly esteemed among us. He was secretary and president, both of the synod and conference and filled many other positions of honor and trust. He was a genial and pleasant companion and a trust worthy friend. He was a plain, but earnest preacher, and a faithful pastor. He was married to Miss Row, the daughter of Major J. Row of Indiana, Pa., who survives him.

REV. GEORGE EDWARD TITZEL (1883-1892), son of Rev. Prof. Josiah R. and Elizabeth (Randolph) Titzel, was born on the 15th of April, 1861, at Zelienople, Pa., and in due time was consecrated to God in holy baptism by Rev. Gottlieb Bassler. He received his early education in the home and in the public school. When his father accepted a professorship in Thiel college in 1874, George entered the preparatory department of that institution and in 1876, he entered the Freshman class and graduated in 1880.

In the autumn of 1880, he went to Mt. Airy Seminary, Philadelphia, where he diligently pursued his studies for three years and graduated in June, 1883. Having passed a creditable examination, he was ordained in Trinity church, Greenville, Pa., to the ministry in the Evangelical Lutheran church by the president of the Pittsburg Synod. On July, 1st, following he accepted a call from Parker and St. Petersburg parish, where he labored successfully for six years.

In 1889, he resigned this parish and accepted a call from the First English Evangelical Lutheran church, at Butler, Pa. He made a fair beginning here, but after ministering to this church for two years, in August, 1891, he received a call from Zion's Evangelical Lutheran church of Greensburg, Pa. After mature and prayerful consideration, he accepted this call and became pastor of Zion's church on the 1st of November, 1891.

He began his work at this place under very fair auspices and with a bright prospect of usefulness, but on the 13th of September, 1892, his ministry was ended. He died of Typhoid fever

in the home of his brother-in-law at New Bethlehem, Pa., where he was a guest for a few weeks. His interment took place on the 16th of September, at Kittanning, Pa. The funeral services were largely attended by ministers and laymen and were solemn and impressive. These services were conducted by the officers of the synod and conference to which he belonged.

Rev. Titzel was only 30 years old and had been nine years in the ministry. His removal on the very threshold of a life of usefulness is a great mystery to us. He had made special preparation and had peculiar fitness for his work. He was not only scholarly and well equipped for the work from an educational point of view, but he was also earnest and faithful and eminently practical. He was an effective preacher and a faithful pastor. He gave great promise of usefulness in his work for the church, but it pleased the Lord to remove him to a higher sphere.

He is kindly remembered by many of the members of Zion's church, and the memorials that have been erected in his honor will perpetuate his memory. He was married on the 27th of April, 1886, to Miss Mary Bush of Kittanning, Pa. One child was born to them, which died in infancy.

REV. ENOCH SMITH (1860-1894), son of Jacob and Francis Smith, was born on the 31st of March, 1839, in Thompson township, Delaware county, Ohio. He was brought up on a farm and trained in a Christian home and in the public schools. In 1854, he entered the preparatory department of Capital University, Columbus, Ohio. He spent five years in that institution, and after he had completed his collegiate course, he entered the Seminary at the same place where he spent only one year. In 1860 he was admitted to examination with a view to ordination. Having passed a satisfactory examination he was ordained to the holy ministry in the Evangelical Lutheran Church, by the Ohio Synod on the 21st of December, 1860. Soon after his ordination he was called to Bellefontaine, O., where he was pastor for one year. In 1861 he received a call from Paris, Campaign county, O., where he was pastor of several congregations for five years. He resigned this parish in 1866, to accept a call from a parish in

Carroll county, Ohio. Here he remained for three years. At the end of that time he went to Mt. Pleasant parish, Westmoreland county, Pa., where he rendered valuable services until 1873. In that year, at the earnest solicitation of the people of the Greensburg parish, as well as by the advice of the officers of the synod, Rev. Smith became pastor at Greensburg. He labored faithfully in this field until 1881, when he resigned to accept a call from Salem church, Bethlehem, Pa. Here his ministry was greatly blessed. He built a new church and largely increased the membership of the congregation. He was the honored and successful pastor of these people for ten years. Some idea of his work during these years may be gained from the following data. He preached 1040 sermons, baptized 306 persons, confirmed 285 adults, married 94 couples, and conducted 175 funerals.

Early in 1892, Rev. Smith left Bethlehem to accept a call from Butler, Pa., where he was a devoted pastor until his ministry was ended. He died on May, 22, 1894, after a short, but severe illness, at the age of 55 years, leaving a ministerial record of 34 years.

Rev. Smith was a good man, full of faith, and the spirit of the gospel. He was an earnest and effective preacher; a diligent and laborious worker, a conscientious and faithful pastor whom many will call blessed.

He was married on the 22nd of April, 1861, to Elizabeth Hensel of near Columbus, Ohio. Seven children, two sons and five daughters, were born to them. The elder son Willard L., who had entered the ministry, died shortly before his father's death occurred. Mrs. Smith and the other children are all living.

REV. PAUL F. A. GLASOW (1885-1897), was born on the 10th of February, 1852, at Stettin, in Pomerania, German Empire. He was brought up in this city and trained in its church and schools, was educated to be a merchant. He held responsible positions in large commercial houses in Paris, London and St. Petersburg, where he gained valuable information about men and things.

In 1882, after an experience of 10 or 12 years in business he came to America. He took time to think and to ask himself the great question "What must I do to be saved?" when his active mind was directed to the subject of religion and he realized the preciousness of his own soul, the conviction came upon him that he ought to do what he could to save the souls of his fellowmen. It was the burden of this thought that led him to devote himself to the ministry. Like St. Paul, he did not confer with flesh and blood, but obeying the dictates of his conscience, he entered Mt. Airy Seminary, where he spent three years in diligent study. Having finished the prescribed course, he made application to the Ministerium of Pennsylvania for ordination. Having passed a satisfactory examination before the proper committee, he was solemnly ordained to the ministry in the Evangelical Lutheran church.

Soon after his ordination he received a call from Tamaqua, Pa., where he labored successfully till 1889, when he was sent to Johnstown, Pa., to look after the interests of Zion's German Lutheran congregation that had been so fearfully wrecked by the great flood. As soon as he came on the ground, he began his benevolent missionary work among the people who had survived the great disaster, for the property of the congregation, the pastor and many of the members, had been swept away.

At the first congregational meeting he was unanimously elected pastor of Zion's congregation. He accepted the call and took charge of the congregation. He at once began to gather the people and collect money for new buildings for the congregation. He encouraged the members to hold together and strengthen one another. The work went on, as we have noted in the history, a school house was built the first year, and the church the second year, and in the few years of his pastorate, the congregation grew from a mere handful of adherents to a congregation of 900 communicants.

On the 7th of April, 1897, he preached for the last time. The following day he was called to his reward, and his mortal remains were laid, with solemn and impressive services, in Grand View cemetery at Johnstown.

Brother Glasow was an organizer, a man full of faith and hope, and loved the Master's cause. He was a most earnest and enthusiastic worker, truly willing to spend and be spent for Christ.

He was married in June, 1890, to Jolianna Lawrence. One child was born to them, but it died in infancy. His wife survives him and her home is still in Johnstown.

REV. JOHN K. PLITT (1850-1898), son of Lewis and Margaret Plitt of Harrisburg, was born on the 1st of January, 1828. He was brought up and received his early education in the public schools of his native city and prepared for college at the Harrisburg Academy. In 1844 he entered the Sophomore Class of Pennsylvania College, Gettysburg, and graduated from that institution in 1847. He was tutor in his alma mater for one year. In 1848, he entered the Theological Seminary in the same place, finished his course of studies in 1850, and was licensed the same year by the East Pennsylvania Synod.

He accepted a call, soon after his licensure, from the Lutheran church at Greenwich, New Jersey, and was pastor of it till 1866, when he was called to Greensburg and Adamsburg parish, in Westmoreland county, Pa. He served this parish successfully till 1873, when he accepted a call from Trinity church, Catasqua, Pa. He was pastor of this parish for five years, and laid the foundation for a prosperous congregation. In 1877, he received a call from St. Stephen's church in Philadelphia, which he served acceptably for six years.

After his resignation of St. Stephen's, he did not accept a parish, but was engaged in doing work for the church, both preaching and filling important offices. He was elected a trustee of Muhlenberg College, which position he filled for 11 years.

Later, he was elected a trustee of Mt. Airy Seminary. In 1889 he was elected treasurer of the Ministerium, of Pennsylvania, which position he held till the time of his death. He filled other positions of honor and trust in the Ministerium as he did in the Pittsburg Synod, when he was a member of that body. Rev. J. K. Plitt died in Philadelphia, on the 26th of April, 1898,

aged 70 years, three months and 12 days. He was 48 years in the ministry, 33 of which were in pastoral work.

Rev. Plitt was a man of genuine culture, and liberal education. He was an accurate scholar, a good writer, a most genial and agreeable companion, a gifted conversationalist, a good teacher, an earnest preacher and a kind pastor and made many friends in his ministry.

He was married to Miss Mary A. Horner of Gettysburg, Pa. on the 19th of November, 1851. One daughter and three sons were born to them, all of whom are living, but the mother has passed away.

REV. JOHN WELFLEY (1852-1898), was born in 1823, near Salisbury, Somerset county, Pa., and was brought up on a farm, he received his early education in the public schools of his community.

He was early inclined to study for the ministry. In 1845, he entered Pennsylvania College, Gettysburg, spent two years in the preparatory department, and three years in the college. In 1850, he entered the Theological Seminary, of the same place finished his course of studies in 1852, and was licensed the same year by the Allegheny Synod to preach the gospel. Soon after his licensure, he accepted a call from the Lutheran church at Emmitsburg, Md., and became a member of the Maryland Synod. In 1855, he was ordained by that synod and continued to labor in its bounds till 1858, when he received a call from North Zion, Allegheny county, Pa., and joined the Pittsburg Synod, of which he continued to be an esteemed member till his death.

He served the following parishes whilst he was a member of the Pittsburg Synod: North Zion, in Allegheny county, 1858-1864; Apollo and Maysville, Armstrong county, 1864-1869; Donegal, Westmoreland county, 1869-1875; Bowerston, Ohio, 1875-1883; Allegheny Valley Mission, 1883-1890.

After he resigned the Allegheny Valley Mission, he retired from the regular work of the ministry and removed to Braddock, where he resided the last years of his life. He still preached

and rendered valuable services to the church, for he was always willing to do church work whenever a call was made and he had the physical ability to do so. He passed away very suddenly on the 19th of December, 1898, in the 76th year of his age, after having been 46 years in the ministry, 38 of which were spent in active service. On the evening of the 20th, the Rev. A. L. Yount, D. D., president of Synod and Rev. C. S. Seaman, president of the Middle Conference, assisted by several other ministers, conducted appropriate and impressive services at the Welfley home in Braddock. On the following day his mortal remains were conveyed to the Porch cemetery near Donegal, where Rev. D. W. Michael performed the last rites of christian burial.

Rev. Welfley was a very conscientious man and a diligent workman in his Master's vineyard. He was an earnest preacher and a faithful pastor. He rounded out a pure, honorable christian life of almost four score years. He finished his course and kept the faith, and now he happily enjoys the crown of everlasting life. Rev. Welfley was twice married. His widow and three children, two sons and one daughter, survive him.

REV. JOSEPH R. FOCHT (1849-1899), was born on the 30th of January, 1819, in Hollidaysburg, Pa., where he spent the days of his youth and received his preparatory education

In 1840, he entered Pennsylvania College and continued his studies there for two years, when he went to Springfield, Ohio, where he took his theological course. In 1849, he was licensed by the Ministerium of Pennsylvania and soon afterwards elected pastor of a church in Reading, Pa.

In the spring of 1850 he received a call from the Lutheran churches in Ligonier Valley, which he served very successfully for three years and a half. In the autumn of 1853 he accepted an urgent call from a church in Maryland, which he served for several years. He served successively the churches at Reistertown, Md., Dillsburg, Huntingdon, and Lancaster, Pa.

The last ten or twelve years of his life were spent in retirement from the active ministry, but he was engaged in some work for the church. He translated Schultz's "History of Missions in

India'' and gathered the material for the History of the Allegheny Synod.

He died on the 25th of March, 1899, at the age of 80. Rev. Focht was a very earnest and active man. Whilst he was in the Donegal parish he organized a new congregation and re-organized all the others by the adoption of new constitutions, built two new churches, also introduced the English language in the church services. Rev. Focht was 50 years in the ministry.

REV. A. H. KINNARD (1878-1900), was born on the 2nd of March, 1838, in Armstrong county, Pa., where he was also brought up. He received his preparatory education in the public school. Later he attended schools of higher grade and pursued his studies with a view to the ministry.

But when the Civil War broke out he enlisted and served several years in the Union army. September, 1876, he entered the Philadelphia Seminary where he pursued his theological studies for some time. After he had completed his course in the Seminary, he was ordained, in 1878 by the Pittsburg Synod to the office of the ministry. Immediately after his ordination he accepted a call from Bowling Green, Ohio, where he labored for several years. He served churches in West Virginia and Canada, and was pastor of the Ringgold parish in Jefferson county. In 1892, he became pastor of Christ's church, West Newton, to which he ministered faithfully for four years. In 1896, he accepted a call from the Lutheran church at London, Ohio, of which he was pastor till the autumn of 1899, when he received a call from Reynoldsville, Pa. He had scarcely time to begin his work in this new field when his ministry on earth was ended. He died suddenly on the 28th of February 1900, at the age of 63 years, and after he had been 22 years in the ministry.

Rev. Kinnard was a man of unblemished character, an earnest preacher, a faithful pastor, and has left a good record among the people to whom he ministered.

He was twice married, and was the father of two children. His widow survives him.

REV. JOHN KOWALA, (1871-1899), was born on the 1st of June, in Silesia, a province in Prussia, where he was reared and received a liberal education in the classics, sciences, and general literature. He could speak several languages and had the advantage of a regular course in theology. In 1871 he was ordained by the bishop of the Province, by whose appointment he filled important positions, and was pastor of a parish for a number of years before he came to America.

He emigrated to this country about 1888 or 1889, and at once sought for work. In 1890 he made application to be received into the Pittsburg Synod, on papers signed by high officials in the Luthern church, and dated at Warton, Silesia. He did missionary work at several points in Ohio and Pennsylvania until 1891 when he became pastor of Christ German Lutheran church, Jeannette, Pa. He served this church for several years and did service at other points, but in 1897 he removed into the Ministerium of Pennsylvania. He had charge of a mission at Scranton, Pa., where he resided till his work on earth was ended. He died suddenly on the 24th of June, 1899, at the age 54 years and after he had been 28 years in the ministry.

REV. H. J. H. LEMCKE (1863-1900), son of Marx D., and Anna Catharine Lemcke, was born on the 20th of Januaury, 1834 in Duchy of Holstein, Germany. His parents emigrated to America when he was quite young and settled on a farm near Shepherdstown, West Virginia. He worked on the farm and went to school as he had opportunity,

In 1855, he entered the Preparatory Department of Pennsylvania College, became a Freshman in 1856 and graduated in 1860. He taught in Middleburg, Va., for one year. In 1861 he entered the Seminary, Gettysburg, and finished his theological course in 1863. He was ordained the same year by the Ministerium of Pennsylvania and received a call from Worthington, Pa., where he was pastor for three years.

In 1866 he accepted a call from the West Newton parish and served till 1877, when he became pastor of the Lutheran Church at Elizabethtown, Pa., which he served acceptably till

1881. The same year he was called to Altoona, Pa., where his labors were crowned with success. Under his ministry the membership and financial strength of the congregation were largely increased, and a fine church was built. In 1892 he was called to become pastor of Grace church, Franklin, Pa. to which he ministered faithfully till his health failed. He resigned in August 1896 and practically retired from the active ministry. He continued to reside at Franklin till the Master summoned him to his reward. He died on the 28th of December, 1900, in the 67th year of his age and after he had been 37 years in the ministry. Rev. Lemcke was possessed of more than ordinary natural abilities and was a very fair scholar. He was an incisive, practical preacher, a diligent and kind pastor and has left sweet remembrances of his work wherever he labored. He also did some literary work; he translated "Maternal Love," of the Fatherland Series, and made other contributions to the press.

He was married on the 3rd of September, 1863, to Miss Susan Catherine Williamson of Shepherdstown, West Va. who is also dead. Six children were born to them, two sons and four daughters, all are living.

REV. AARON YETTER, (1852-1900) was born on the 19th of Feb. 1826, in Butler, Pa., where he was brought up and received his preparatory education. He entered Pennsylvania College in 1844 and pursued his studies there till 1848. He took his theological course at Capital University, Columbus, O., and was licensed by the Ohio Synod in 1852. He was engaged in missionary work in that synod for several years. In 1856 he received a call from the St. James and Salem parish, where labored faithfully for ten years. As they were years of financial depression preceding the Civil War, and during that great struggle, Rev. Yetter had to contend with many hardships during his pastorate.

In 1866 he accepted a call from the Lutheran Church at Knoxville, Iowa, where he did effective work for six years. In 1872 he resigned and accepted the superintendency of the public schools of Marion Co., Ia. He filled this position for a number of years with credit and satisfaction. He continued to reside

in Knoxville, and did service for the church 'ashe had opportunity. In 1899 he retired and returned to Butler, Pa., his old home. On the 4th of March, 1900, the Master called him to lay down his trust. His spirit returned to God and his body was laid in the God's acre at Butler, with the benediction of a Christian burial.

Rev. Yetter was a plain man, but he had an honest purpose to do God's will. Eternity alone can reveal what are the fruits of his ministry. He was joined in marriage to Miss Elizabeth W. Seiler, of Columbus, O., on the 2nd of November, 1852.

REV. GEORGE GAUMER, (1852-1901,) was born on the 13th of March, 1824, in Washington township, Muskingum county, Ohio, and was brought up in a Christian home. He was baptized in infancy and confirmed when he was only 12 years old. As soon as he had finished his course in the public school, he entered Capital University, at Columbus, with a view of studying for the ministry, but his health having failed, on account of overwork, he was compelled to discontinue his studies for several years. Having, for the time being, given up his purpose of devoting himself to the ministry, he engaged in teaching. After teaching for several years his health was restored, and he resumed his studies at Columbus, and finished his theological course in 1852. The same year he passed the examination, and was licensed, by the District Synod of Ohio, to preach the gospel for one year. Two years later he was ordained by the same body to the office of the ministry.

During the 30 years of Rev. Gaumer's active ministry he served successfully the following churches and parishes: he spent one year in the Adelpia parish; three years at Carrollton, O.; 12 years at Donegal, Westmoreland county, Pa.; six years at Wadsworth, Medina county, O.; six years at Venango, Crawford county, Pa., and two years at Seanor's, Westmoreland county, Pa. In 1884, he resigned St. Paul's church, Seanor's, and retired from the active ministry. He returned to Greenville, where he continued to reside till 1900, when he and his wife took up their abode in the Passavant Hospital,

Pittsburg, and with christian resignation he waited for the Master's call.

Rev. Gaumer was summoned to his reward on the 17th of May, 1900, and his mortal remains were laid in the cemetery at Greenville, Pa. He was a devout Christian, a humble minister, a kind pastor, and a true sympathetic friend, meek and guileless, like Nathaniel, and loving, like John.

He was married on the 28th. of May, 1854, to Miss Mary Anna Kelley of Adamsville, Ohio, who is his only survivor, as they had no children.

REV. S. L. HARKEY, D. D., (1848-1901), was born on the 27th of April, 1827, in Iredell county, N. C. The original family name was Hershe. His father was of Swiss ancestry, his mother of German. He was dedicated to God in infancy by holy baptism. When he was three years old the family removed to Illinois, and when he was 12 he was confirmed by Rev. D. Sherer. After he had received his elementary education in the home and public school, he attended the academy at Hillsboro, Ill. In 1844 he went to Pennsylvania College, where he entered the Freshman class, and continued in the institution till 1847, when he discontinued his studies for a time on account of failing health. He pursued his theological studies under the direction of his elder brother, Dr Simeon Harkey, and in the autumn of 1848 he was licensed by the Maryland Synod to preach the gospel. After his licensure, he taught at Mechanics-town, Md., for some months. In 1849, he accepted a call from the Lutheran church at Newville, Cumberland, county, Pa., of which he was pastor for three years. In 1850 he was ordained by the West Pennsylvania Synod to the office of the ministry. During the half century of his active ministry he successively served the following churches: after his resignation at Newville, in 1852, he was sent as a missionary to Illinois and labored at the following towns, Peoria, Pekin, Mendon, Shelbyville, Nokomis and Vandalia.

In 1861, he was elected chaplain of the 54th Regiment of Illinois Volunteers, which position he filled for one year. In

1868, he was elected English Professor in the Swedish Augustana College and Seminary, then located at Paxton, Ill. He filled this position for two years and rendered valuable services to the institution in the part he took in its removal to Rock Island and in securing a charter for it.

In 1870, he became pastor of the Lutheran church at Dayton, O., and, later, at Indianapolis, Ind. In 1873 he accepted a call from Mt. Pleasant parish, Westmoreland county, Pa. In 1882, he took charge of a mission in Toledo, Ohio and later at Lima, and the last ten years of his ministry were spent at Kutztown, Pa., where he fell asleep in Christ on the 23rd of September, 1901, at the age of 74 years, and after having been 53 years in the ministry.

Dr. S. L. Harkey was a scholarly man, an able pulpit orator, and a faithful pastor. He was a positive Lutheran, who left his impress on the people to whom he ministered, and did effective work in the churches which he served. He was a leader among men. He was one of the founders of the General Council, whose position and doctrinal basis he always ably defended. His abilities and culture were appreciated, for he was highly honored by the church. He filled many positions of honor and trust in the Synod and General Council. In 1882 North Carolina College conferred the degree of Doctor of Divinity upon him. The Kutztown paper says of him; "He will be missed not only by his congregation and friends, but also by this community." His personality was forceful and of commanding presence. He impressed you as one cast in heroic mold. He had strong convictions, and was fearless and earnest in expressing them. As a minister he was faithful, conscientious and successful."

His publications are: "The Signs of the Times," (1860); "The Faith Once Delivered to the Saints," (1867); "Thorough Education," (1868); "The Only Son," (1869); "The Lord's Day," (1878); "Close Communion," (1878); "Agnosticism," (1885); "Natural Blessings and Dangers," (1889); and recently, "The Gospel in Art" and "Little Hilda."

As an author he was not without reputation. Delighted

hearers will recall his "Gospel in Art," and that more recent labor of love "Little Hilda," that pathetic tribute to the child which he was to follow so soon in death. It was, however, as preacher and pastor that his work was most efficient, and while many others mourn, none, beside the stricken relative, will have greater occasion than his late parishioners, to lament the fall of this Master in Isreal.

Dr. Harkey was twice married. On the 16th of May 1848, to Miss Mary Jane Jenkins of Gettysburg. Eight children were born to them, seven daughters and one son. He mourned the loss of his wife, a son and three daughters by death. On the 3rd December, 1872, Dr. Harkey was married to Miss Susie Truman of Cincinnati. A daughter was born to them, who, with her mother, survives him.

REV. PROF. EDWARD L. BAKER (1885), son of Rev Isaac O. P. and A. Olivia (Crane) Baker, was born on January 21st, 1862, in Pleasant Unity, Westmoreland county, Pennsylvania. He was only six months old when his father died, so he was left entirely to the care of his mother, who devoted her time and strength to bringing him up in the nurture and admonition of the Lord.

He received his early education in the public schools, and took a full collegiate course in Thiel college, from which institution he graduated with the highest honors of his class in 1882. In the autumn of the same year he entered Mt. Airy Seminary at Philadelphia. Having completed his theological course in 1885, he applied to the District Synod of Ohio, which had educated him, for ordination. He passed a satisfactory examination and was solemnly ordained to the office of the ministry.

In the fall of 1886 he received a call from Irwin and Manor, and was installed as pastor of this parish, which he served faithfully for five years. In 1891 he resigned to go to the Stone Creek parish in Ohio, where he labored for nearly six years. In 1897 he was elected to the Professorship of Greek and History in Thiel College for which his scholarly attainments well fitted him. He is a student who makes careful preparation for

work, and has filled the position which he holds with credit to himself and profit to those under his instruction.

Professor Baker was married 1887 to Miss Louisa Marquar, of Rochester, Pa. Two sons have been born to them.

REV. WM. E. BAUER (1897), the youngest son of Louis and Magdalena Bauer, was born on the 27th of May, 1874, on his father's farm near Warren, Pa.

His father was an honored member of the Lutheran church at Warren; was an active member of the council for 22 years, and an honorary member the rest of his life. William attended the public schools in the vicinity till he was 13 years old when the family moved to Warren. For two years he attended the graded schools of the town. In the fall of 1889 he entered the Senior Academic class of Thiel College and followed the regular course, graduating in 1894. In the autumn of the same year he entered Mt. Airy Seminary, Philadelphia, from which he graduated in 1897.

Having received a call from the Saltsburg and Fennelton parish, while yet in the Seminary, he began to hold services there on the 20th of June, and continued these services until he was regularly ordained at the meeting of the Pittsburg Synod on the 29th of August, 1897. He was installed pastor of this parish on the 3rd of October, by Rev. Phillip Doerr, who had been his pastor and confirmed him in 1888. He did faithful work here for nearly five years, and had good success, as has been noted in the history of the congregations.

On the 1st of February, 1902, an urgent call came to him from Trinity church at Braddock, Pa., which, after mature deliberation, he accepted. He has commenced his work in this new field with fair prospects of success.

He was married to Miss Pauline Schmidt, of Saltsburg, Pa., on 4th of May, 1900. A daughter has been born to them which has been baptized Grace Estela.

REV. PROF. J. A. BAUMAN, PH. D. (1876), son of John M. and Martha Bauman, was born on September 21, 1847, in South

Easton, Pa. He attended the public schools until he was seventeen. Then he taught for five terms in order to defray the expenses of his collegiate and theological training. In 1869 he entered Muhlenburg college from which institution he graduated in 1873 with the highest honors of his class. In the same year he was admitted to the Theological Seminary at Philadelphia. He finished the course of study in 1876, and in June of the same year was ordained to the ministry by the Ministerium of Pennsylvania. Immediately after his ordination, he accepted a call from the Delmont parish, Westmoreland county, where he labored for one year. In the spring of 1877 he accepted a position as Professor at the Keystone Normal School, Kutztown, Pa. After four years of faithful service, he left Kutztown to accept a professorship in Gustavus Adolphus College, St. Peter, Minnesota, where he remained for four years.

In 1885 he was elected to the Chair of Natural and Applied Sciences in Muhlenburg College, a position which he held for 17 years with credit to himself and satisfaction to the institution. As a preacher he is plain and practical, as a teacher he is thorough, enthusiastic, and successful.

Prof. Bauman was twice married. His first wife was Miss Irene Smith of Philadelphia; his second, Miss Lizzie Keefer.

REV. FRANKLIN SMITH BEISTEL (1898), son of Henry and Nancy Evans Beistel, was born in Mt. Pleasant township, Westmoreland county, Pa. He was baptized in infancy by Rev. Enoch Smith, and when he came to years of young manhood he was confirmed by Rev. A. D. Potts.

He attended the public schools of his vicinity, and later, he attended the Greensburg Seminary. He taught one school term, and, having decided to make teaching his profession, he went to the State Normal school, Edenboro, Pa., where he graduated in 1890. He continued to teach, but in the fall of 1891 he took up Freshman studies. He taught during the winter, pursued his studies and recited to Rev. A. D. Potts, his pastor. In the spring following, he entered the Freshman class Thiel College. He taught the next winter again, pursuing Sophomore

studies and reciting to Rev. Potts. He entered the Sophomore class the following spring and graduated in 1895 at the head of his class.

He had not, as yet, made up his mind to study for the ministry, but after he had an interview with Rev. Dr. Weidner, he decided to go to the Chicago Theological Seminary and devote himself to the ministry. He entered in the fall of 1895, and was one of the first Thiel College students to enter that Western school of the prophets. He took the full course and graduated in 1898.

In May, of that year, he accepted a call from Holy Trinity church, Jeannette, Pa. He was ordained on the 19th and installed pastor on the 22nd of the month. He has diligently pursued his work in this field and has been quite successful. In July, 1900, he offered his resignation to accept a call from Lincoln, Neb., but the congregation unanimously refused to accept the resignation. It was recalled and he is still their popular and successful pastor.

REV. J. A. BOORD, (1891), was born and brought up near Jumonville, Fayette county, Pa. His preparatory education was largely directed by Rev. A. H. Waters, who kindly assisted him, through whose influence he also entered Thiel College, from which he graduated in 1888. In the same year he became one of the teachers in the Greensburg Seminary.

In 1890 he entered Mount Airy Seminary, Philadelphia and spent one year there in the study of theology. In 1891 he was ordained by the Chicago Synod and accepted a call from a parish in Indiana. After having spent one year in this field he returned to Pennsylvania. While he was here he received a call from Jacob's Church, Fayette county, Pa., which he accepted, and was pastor of this church for about two years. He resigned in 1894, and turned his attention to farming, in hope of fully recovering his health.

In 1895 he received an urgent call from the Donegal parish which he accepted and served it over two years. During this short pastorate he built a nice church at Donegal, greatly re-

vived the old congregation and did a good work in the parish. In 1898 he accepted a call from Nova Scotia, where he was a successful pastor for several years, but, owing to the fact that his wife's health was being impaired by the severity of the climate, he removed to Florida with his family, and has united with a Synod in the South and accepted work in its bounds.

He was married in 1890 to Miss Pierce of Greensburg.

REV. GEORGE A. BRUEGEL, (1861), son of Rev. Christopher J. Bruegel, of Goettenberg, Wuerttemberg, Germany, was born on 13th of June, 1837; was baptized in infancy and confirmed by his father in 1851, in the Lutheran church in Maessingen. He received his early training in the home and the parochial school.

In 1853 he entered the Gymnasium at Tuebingen where he spent four years in diligent study. In September, 1857, he came to America, and in March, 1859, he entered the Theological Seminary at Columbus, Ohio, where he took his course in theology. He was ordained in the church at Zanesville, O., to which he had recently been called. He served this church quite acceptably till 1864, when he resigned and accepted a call to the Canton parish, which was composed of four congregations, and, a little later, two more were added. Whilst serving this large and laborous field his health failed and he was compelled to resign.

After resting for a few months he accepted a call to the Greensburg parish, and did faithful and effective work during the three years of his pastorate, but in 1872 he accepted a call to the First Church at Warren, Pa., where he rendered service for several years. After leaving Warren, in 1875, he labored at the following places: Mauch Chunk, Carbon county, Cherryville, Lehigh county, Pa, and Utica, N. Y., then as German Professor in Thiel College, as pastor of a German-English congregation in Erie, Pa. until compelled to resign on account of ill health, and, later, he accepted a call to Philipsburg, N. J., where he is now doing successful work.

Rev. Bruegel is a man of talent and has a liberal education. He has an active and energetic spirit; is an able pulpit

orator, who preaches equally well in German and English. He has been 41 years in the ministry.

He was married to Miss Ovila Swabe of Zanesville, Ohio. Five children have been born to them, three of whom, one son and two daughters, are living.

REV. AMOS H. BARTHOLOMEW (1869), the son of Henry and Anna (Sloan) Bartholomew, was born September 21, 1871, in Jefferson county, Ohio, where he was also reared and received his early training. The desire to be a minister was early kindled in his heart, and he pursued his studies with that object in view. He attended the High School at Three Rivers, Mich., and in Goshen, Ind. During these years he supported himself with his own efforts. Early in the sixties he went to Capital University, Columbus, O., where he spent two years. In 1866 he entered the Philadelphia Seminary, and graduated in May, 1869. He was ordained soon afterward and accepted a call to Trenton, N. J., where he spent five years. He re-organized the congregation, and built a fine brown stone church in place of the old chapel destroyed by fire.

In 1874 he became pastor of the Greensburg and Adamsburg parish, and served it till the autumn of 1876. Whilst at Greensburg he organized Trinity church, Irwin, Pa., and was also instrumental in dividing the parish, making Zion church, Greensburg, self-supporting. After leaving Greensburg he ministered to the following churches: the Church of the Twelve Apostles, Saegertown, Pa., 1874-1881; Trinity, Cleveland, O., 1881-1887; a Mission near Wheeling, W. Va., 1889-1890; St. James, Ligonier, Pa., 1893-1898; and Prospect, Butler county, Pa., parish since the autumn of 1901. At Cleveland he organized a congregation, gathered a Sunday School and built a neat church. At Ligonier he also started to build a church, of which he laid the corner-stone, which was completed by his successor. In his present parish he has made a good beginning, and has the prospect of a successful pastorate. He has been 33 years in the ministry, part of which time he did general church work, but has always been engaged in doing work for the Master.

Rev. Bartholomew married Miss Rachel Kuhns, daughter of the late Philip Kuhns, of Greensburg, Pa. Four children have been born to them—two sons and two daughters.

REV. V. B. CHRISTY, (1868), son of Abraham and Elizabeth Christy was born near Circleville, Ohio, January 23, 1841. He attended the public schools and spent several years at Capital University, Columbus. In 1856 the family went to Farmington, Iowa, and early in the next year they moved to a farm in Clark county, Missouri, where he helped to reduce the new land to a state of cultivation. Here he spent a number of years, availing himself of such educational advantage as the community afforded and teaching school in 1860. From 1862-1865 he attended Fairfield college. It was during this time, in the spring of 1864, that he enlisted in company I, 45th Regiment, Iowa Infantry, and served until September in Southwestern Tennessee. In the autumn of 1865, he was admitted to the Theological Seminary, at Philadelphia, where he graduated in June, 1868. On the 10th of the month he was ordained by the Ministerium of Pennsylvania.

For a few years he did mission work in Chicago and Milwaukee, but in the autumn of 1868, he accepted a call from the Delmont parish, entering upon his pastoral duties in that field in October. In the seven and a half years that followed he ministered to this parish and extended his work so that in April, 1876, he organized a congregation at Saltsburg. In the same month, he accepted a call from the Irwin and Adamsburg parish, which he served until 1881. It was during this time that the Holy Trinity church at Irwin was built. In 1881 he went to Zelienople, where he also built a new church.

Born in Ohio, he felt he could not easily decline a call from his native State, hence he removed to Ellerton, Ohio, in April, 1890, where he has been pastor for 12 years. His work has been greatly blessed, and the congregation enjoys remarkable prosperity.

Rev. Christy was married November 1, 1870, to Miss Susan Welty, daughter of the late Daniel Welty of Hannastown, Pa.

REV. GEORGE J. DIENER, (1891), son of Jacob and Elizabeth Diener, was born on the 15th of November, 1861, near Shannondale, Clarion county, Pa. When he was five years old, his parents removed to Jefferson county, where they still reside. Here George was brought up on a farm and accustomed to work. He received his education in the schools, his religious training in the home and in the church. Rev. Jacob Ash confirmed him, and also assisted him in reaching a conclusion regarding his calling in life. In the spring of 1883 he entered Thiel College, where he finished his course in 1888. He immediately entered Mt. Airy Seminary, and graduated from that institution in 1891. On the 25th of May following, he was ordained by the Pittsburg Synod to the office of the ministry. Immediately after his ordination he accepted a call from the Middle Lancaster parish, where he served for two and one half years. During his pastorate a new church was built and the congregation greatly strengthened. On the 1st of January, 1894, he became pastor of Harrison City and Boquet parish, which he served until January, 1901, when he offered his resignation. It was accepted by St. John's, Boquet, but Zion's church, Harrison City, refused to consider it. Since October, 1901, he has been pastor of that congregation, and it is now in a flourishing condition.

Rev. Diener is a sincere man and an earnest worker in the church, the fruits of his labor being evident in his parish. He was married to Miss Ella J. Beighley, of Butler county, on the 2nd of June, 1891. One son was born to them.

REV. GEORGE DIETZ, (1890), was born on the 21st of September, 1864, in Kitzengen, Bavaria, Germany. He attended the classical school in his native place, and spent a year in the Gymnasium in Schweinfurt. Later he attended the University at Erlangen. He served one year as a volunteer soldier in Munich, and then accepted the position of vicar, or assistant, to the pastor in Selbe, in 1888. He emigrated to America in 1890, and in September of that year, he was ordained by the Pittsburg Synod. He was pastor of the Evangelical Lutheran congregation at Etna, Allegheny county, Pa., until 1893. Then he served the congre-

gation at Greenock, till 1896, when he accepted a call to the parish composed of Christ Church, Jeannette, and the German congregation at McDonald, Pa. At the meeting of the Southern Conference in October, 1901, Jeannette was constituted a separate parish, and since that time Rev. Dietz has devoted all his time to this field.

Rev. Dietz is a hard worker and earnestly seeks the good of his people. He is a man of fine mind and spotless character, and is thoroughly devoted to his native language. He is married, and has two children.

REV. PHILIP DOERR, (1869), was born in Lancaster, Pa., January 23, 1840. He received his early education in the public schools of his native place, and, later, spent five years at Pennsylvania college where he graduated with the honor of the German oration, in 1864. During the invasion of Pennsylvania by Lee, in 1863, he was one of 60 students who were sworn into service, and served during that memorable period in Company A, 26th Regiment, P. V. M. After his graduation, he was clerk in the U. S. Arsenal at Washington, D. C., and in 1865 again enlisted in Company K, 192nd New York Volunteers, He held the rank of corporal and served as clerk in the regimental headquarters. After his discharge from the service, in 1866, he engaged in teaching. He was principal of the academy and Normal School at Kingwood, W. Va., for one year, and of the public schools, Cumberland, Md., for two years. During this time he pursued the study of theology under the direction of Revs. A. J. Weddell, Henry Bishop, and Dr. Heyer. In 1869 he was licensed by Dr. Heyer, acting president of the Maryland Synod, and served the English Lutheran church at Cumberland until the spring of 1869, when he accepted a call to Everett City parish in Bedford county, Pa. Since 1871, he has been connected with the Pittsburg Synod, and has served successively the following parishes: Venango, Crooked Creek, West Newton, Warren, Saxonsburg, Delmont, Ligonier, and Brush Creek. Of the last named parish he has been pastor since 1897.

Rev Doerr has been 34 years in the ministry, and his work

has been attended with great success. He is a hard worker, an effective preacher and a diligent pastor. He was married February 14, 1865, to Wilhelmina Bream, of Lancaster, Pa.

REV. JESSE DUNN, (1884), was born on the 11th of August, 1850, near Indianapolis, Ind. Reared on a farm, he spent his summers in farm work, and attended school during the winter months. Much of his education, during this period, was gained from the books which he obtained from the public libraries. After leaving the public schools, he attended an academy at Southport, and the State Normal school at Terre Haute, Ind. It was while he was engaged in teaching at some distance from home that he first became acquainted with the Lutheran church; for his parents were not Lutherans, his father being a Scotch Presbyterian and his mother a Methodist. The son, feeling that he could not accept the doctrines of the Westminster Confession, joined the Methodist church, but, later, transferred his membership to the Lutheran church. About the year 1874, he decided to study for the ministry, but financial difficulties presented themselves, he had not means to go to Philadelphia to study, and the Synod was not able to help him. It was finally decided to place him under the direction of Dr. Stirewalt, and, later, Rev. J. G. Hursh, with whom he pursued his studies in theology. In June, 1884, he was ordained to the office of the ministry. Soon afterwards he accepted a call to Benton, Elkhart, county, Ind. A year later, he organized a congregation at Syracuse, Ind, and within five years, he also organized a church at Nappanee, Ind. These three congregations were united, and were known as the Syracuse parish. Rev. Dunn was pastor of the parish until 1896, when he accepted a call to his present field of labor, Pleasant Unity, which he has served for six years. He is a sincere Christian and a faithful worker in the Master's cause, and deserves much credit for what he has accomplished during his ministry. He is married and has three children.

REV. DAVID EARHART, (1844), son of David and Catharine Earhart, was born on the 28th of February, 1818, in Indiana

county, Pa. where he was reared on a farm, and received his elementary education in such schools as were maintained in the rural districts before the public school system was established. After he reached the years of manhood, he attended the academy at Indiana, where he studied the higher English branches and the classics. He pursued his theological course under the instruction of Rev. Leiter and Rev. Dr. Ezra Keller of Wooster, O. In September, 1844, he was licensed by the East Ohio Synod, and in the following month received a call from a parish in Armstrong county, Pa., composed of Leechburg and other points. He moved to Leechburg in November, and began work in his new field. He organized several new congregations and built new churches for them. He also built a church for the Hebron congregation at Leechburg, and one for St. Mathew's congregation in Buffalo township. In 1845 he took part in the organization of the Pittsburg Synod. Under his ministry, the parish increased in numbers and financial strength, and before he resigned it was divided into several parishes. In the spring of 1860, he removed to Kansas, where he engaged in mission work, organizing congregations and building churches. In 1873, he returned to Pennsylvania, accepting a call from the Levansville parish in Somerset county, where he served until July, 1876, when he became pastor of the Donegal parish in Westmoreland county. Here he remained for six years, during which time he organized Bethel congregation, built a church for it, and also built a church for Good Hope congregation, and remodeled the old church at Donegal.

In 1882, he accepted a call from the Crooked Creek parish, which he had formerly served, and was pastor until 1887, when he resigned, and retired from the active ministry. He has not entirely given up his work, however, as he has done much preaching and writing since that time.

Father Earhart is now 84 years old, and has been 58 years in the ministry. He is a patriarch in the church, the only surviving charter member of the Pittsburg Synod, and his name stands at the head of our clerical roll. He has been an intensely active minister, and a successful pastor, who can point to the results of his work in all the parishes in which he has labored.

He was married on the 16th of November, 1841, to Miss Mary Wells Patton, of Somerset county. Twelve children, six sons and six daughters, were born to them, eight of whom are still living. Mrs. Earhart died in 1893.

REV. HUGO R. ERDMANN, (1894), was born February 5, 1873, in Kletzko, Prussia, Germany. He received his preparatory education in parochial schools, and studied at the theological seminary at Kropp, Province of Schleswig-Holstein, from 1888 to 1893.

Soon after his graduation in 1893 he came to America and was received by the Ministerium of New York, to which he had been recommended. He was sent as a missionary to Hartford, Conn., and on February 4, 1894, after being examined by the committee of the New York Ministerium, he was ordained at Meriden, Conn. He organized Trinity Lutheran congregation at Hartford, Concordia congregation at South Manchester, and started a preaching station at Broad Brook, Conn. In March, 1896, he received a call from Christus church, at North Cramer Hill, Camden, N. J. In December, 1899, he was unanimously called to Zion's German church at Johnstown, Pa., where he has been pastor since January 1900.

Rev. Erdmann is a genial and courteous man, a fluent and popular preacher, a diligent and sympathetic pastor, who has been eminently successful in his present parish. He is married and is the father of two children.

REV. JOSEPH OSGOOD GLENN, (1901), the son of Rev. Thos. Glenn, was born on the 18th October, 1862, at Singleton, Winston county, Miss. The father was of Scotch ancestry, the mother of German descent. Joseph spent his youth on his father's farm and attended the public schools, and, later, Beth Eden Institute, from which he graduated in 1884, having in the meantime taught for two years in the public schools, and one year in the Soule college, Chapel Hill, Tex. During 1887-1888 he was principal of the Moss Point academy, Miss. In the autumn of 1888 he entered the Junior class at Roanoke College,

Salem, Va., where he graduated in 1890. In the same year he became principal of Soule college, and from 1891-1894 he was principal of the Brooksville High School in Mississippi. Then he entered business, first as a clerk and bookkeeper, later, as a partner. Financially, he was very successful, but he was not satisfied with his vocation. He had been married, in 1893, to Miss Dan Ella McLeod, and in 1898, he removed, with his family, to Philadelphia, where he entered Mt. Airy Seminary. He graduated in 1901, and was ordained on the 3rd of June, by the Ministerium of Pennsylvania. On the second Sunday in August he received a call from the Donegal parish, and commenced work in this field on the 21st of the same month. He has made a good beginning and has bright prospects for a successful pastorate.

REV. GEO. JONAS GONGAWARE, (1896), the son of Philip J. and Hettie (Eisaman) Gongaware was born on the 17th of December, 1866, near Adamsburg, Westmoreland county, Pa. In March, 1867, the family removed to Weaver's Old Stand (now Armburst). Here, in June, the child was baptized, being given the names of its two grandfathers. It was here that he spent his boyhood, and was received into full membership in the Lutheran church. He was educated in the public schools, and by private instruction, until 1886, when he began to teach. In this work he continued until 1889, during which time he prepared to enter college, partly at the Greensburg Seminary, but chiefly by private study. He became a member of the Freshman class of Thiel college in 1889, and graduated from that institution in 1893. In the autumn of the same year, he entered Mt. Airy Seminary, where he finished the course 1896. Having received a call from St. Paul's, Uniontown, Pa., he was ordained on August 30, 1886, by the Pittsburg Synod to the office of the ministry. He served this congregation with a gratifying measure of success until October, 1901; when he accepted the professorship of English in the Greensburg Seminary, and in February, 1902, he became pastor of St. Luke's church, Youngwood, which he serves conjointly with the professorship in the Seminary. He married Miss Frances Brown, of Rochester, Pa.

REV. JOHNSTON R. GROFF (1861), was born in Lebanon, Pa., where he was also reared and received his preparatory education. In 1856 he entered Pennsylvania College, and graduated in 1860, spent one year in the Gettysburg Seminary, and was licensed in 1861. He has been pastor of the following churches, viz: Trinity church, Mechanicsburg, Pa., 1861-1862, St. John's 1862-1872, Memorial church, Erie, Pa., 1872-1874, St. John's, Easton, Pa., 1874-1881, Danville 1881-1888, Mt. Pleasant parish 1888-1891, and Doylestown since 1891.

Rev. Groff is an acceptable preacher, an energetic pastor, and faithful workman in the Lord's vineyard. He has been 41 years in the ministry and is still as active as ever. He has been married twice. January 18th 1865, he was married to Miss Gertrude Riegel, who died many years ago. In 1889 he was married to Miss Kleindienst of Easton, Pa.

REV. BENJAMIN F. HANKEY, (1899), son of William and Sarah Hankey, was born January 18, 1866, in Armstrong county, Pa. He received his early education in the public schools and at the academy at Brick Church, and was under the instruction of Rev. D. D. Miller. He spent three years at Thiel College and three years at Mt. Airy Seminary, where he graduated in 1899. He was ordained in June of the same year at the meeting of the Synod in Butler, Pa. and was sent as a missionary to Porto Rico, where he and Rev. Richards organized a Lutheran church in the capital city, San Juan. After a year of faithful and successful work, Rev. Hankey was obliged to return to the United States on account of ill health. Several months after his return he received a call from the Scottdale church. He has done very effective work in this parish since he became pastor, and, if the favorable conditions can be maintained, this mission will soon be self-sustaining.

REV. WILLIAM S. HEIST (1901), son of Henry and Leanna S. Heist, was born on April 12th, 1871, near Quakertown, Bucks county, Pa. His early education was received in the public schools of Quakertown. After graduating from the High

School he taught for several years, in the meantime preparing himself for college. He entered Muhlenberg College in 1894, and graduated from that institution in 1898. In the autumn of the same year, he began his theological course at Mt. Airy Seminary, which he finished in May, 1901. Less than a month later, June 3rd, he was ordained by the Ministerium of Pennsylvania. During the years spent at the seminary he did mission work in Philadelphia, and after his ordination he supplied several congregations in the Ministerium of Pennsylvania, and in the Pittsburg Synod. In December, 1901, he became pastor of the newly organized mission at Vandergrift Heights, Westmoreland County, Pa., where he has organized a Sunday School of 50 members, and is now making an effort to secure a site and build a church.

REV. CHAS. H. HEMSATH (1878), son of Henry and Elizabeth (Washburn) Hemsath, was born at White Haven, Luzerne county, Pa., March 31, 1852. He received his preparatory training in the public schools of Eckley and Zehrie, Pa., and in the Academic Department of Muhlenberg College, Allentown, Pa. He entered the Collegiate Department, September, 1871, and graduated in 1875 with third honor. He studied theology in the Theological Seminary, Philadelphia, and graduated in 1878. On June 19, 1878, he was ordained to the office of the ministry in the Lutheran church by the Ministerium of Pennsylvania. During his senior year at the seminary, he received and accepted a call to Grace Lutheran church, Rochester, Pa., and entered upon the duties of the pastorate on July 1st, 1878. He remained in this place until December 1, 1883. Since then he has been pastor of the following parishes: the old Brush Creek charge, near Adamsburg, Westmoreland county, Pa., December 1, 1883, to July 1, 1886; Grace church, Bethlehem, Pa., August 1, 1886, to January 1, 1891; Roseville charge, Ohio, from January 1, 1891, to April 1, 1894, when he received a call to the Conyngham parish, Luzerne county, Pa. He was pastor here from April 1, 1894 to 10 May 1, 1900. He has been pastor of the First Lutheran church, Washington, Pa., since May 1, 1900. On February 8,

1883, he was married to Ada Elizabeth Leniback of Salem, North Carolina.

REV. SAMUEL K. HERBSTER, (1878), son of the late Benjamin and Lydia Herbster, was born on March 28th, 1851, in Berks county, Pa. His life was spent on a farm until his father's death in 1866, his mother having died two years previous. For several years he worked at the carpenter trade, but was ambitious to get an education that would enable him to enter the ministry. With this end in view, he entered the Preparatory Department of Muhlenberg College in 1870. He remained as a student in the school for three years, then he was compelled to discontinue his work for a time, owing to the lack of means of support. Through the kindness of Dr. Notz, he was enabled to resume his studies at the North Western University, Watertown, Wis., where Dr. Notz is still a professor. At the end of the scholastic year he returned to Ohio, where he worked during the vacation, and in the fall of the same year entered Capital University at Columbus. He took his theological course at the Philadelphia Seminary, and was ordained to the office of the ministry on the 18th of June, 1878, by the Pittsburg Synod. Immediately after his ordination, he became pastor of the Tuscarawas, O., parish, and served it until 1882, when he accepted a call to West Newton parish. After ministering to these people for nine years, he received a call from the Irwin parish, which includes Manor, where he has been the successful pastor since 1891.

Rev. Herbster is earnest and untiring in his ministry. He has heavy work on hand now, as he is building a church in each of his congregations.

REV. CLAYTON L. HOLLOWAY, (1884), son of Jacob and Mary A. Holloway, was born September 6, 1853, at Athol, Berks county, Pa. He prepared for college in the Academic Department of Muhlenberg College, entered the Freshman class in 1877 and graduated in 1881, with honorable mention of his scholarship. He pursued his theological course in the Seminary at Philadelphia, and finished it in 1884, was ordained soon afterwards

and became pastor of a charge at Richmond, Ind. In 1888 he accepted a call to Delmont parish, where he was pastor for three years. In 1898 he received a call from the Mt. Pleasant parish and served until the autumn of 1896, when he became pastor of Monaca, Beaver county, Pa. He ministered to this congregation till the spring of 1902, when his health failed and he retired, for the present, from the active ministry. He is now in California in the hope of regaining his health. He married Miss Annie Fenstermacher, of Allentown, Pa., January 27, 1884.

REV. JEREMIAH H. KLINE, (1879), was born January 10, 1850, in Montgomery county, Pa. He was brought up on a farm and received his elementary education in the schools of his township. When he was eighteen years old he began to teach, and continued to teach one school term each year during all the time that he pursued his preparatory studies. In 1871, he entered the Senior Academic class in Muhlenberg College, and graduated from that institution in 1876. The same year he began his theological course in the Philadelphia Seminary, and finished it in 1879. At the meeting of the Pittsburg Synod that convened at Fairview, O., in August, 1879, he was examined, and was ordained soon afterwards. He received a call from Parker and St. Petersburg, Clarion county, Pa., which he accepted and served till November, 1880, when he resigned and accepted a call to Emricksville, Reynoldsville and DuBois. He was pastor of this field for four years; he organized two congregations and built two churches, but was compelled to resign on account of failing health, and seek rest. He went to Germany, where he spent a year. He was treated in the hospital at Bielefeld, and his health was restored. In 1887 he returned, and in 1890 he resumed work in the bounds of the Pittsburg Synod, and in the following years did effective work in Scottdale, Pa., where he organized a congregation and built a church, but he was again compelled to resign on account of ill health. He accepted a call to the Donegal parish in the hope that a change might relieve him, but after one year he had to retire from the active ministry. He is now in the Passavant Memorial hospital for epileptics.

REV. FREDERICK W. KOHLER, (1881), the youngest son of the late Rev. John Kohler, D. D., was born on the 8th. of September, 1856, in New Holland, Lancaster county, Pa., where he was brought up. He received his preparatory education in the public schools and at Washington Hall academy, Trappe, Pa. He entered Muhlenberg college in 1874 and graduated in 1878, completing his studies at the Seminary in Philadelphia in 1881, and was ordained the same year by the Ministerium of Pennsylvania. Immediately after his ordination, he took charge of the Lutheran church at Franklin, Pa. In 1884 he received an urgent call from Trinity church, Irwin, Pa., and it was with reluctance that the Franklin people gave him up. He had been pastor at Irwin for only two years when he removed to Bridgewater, Nova Scotia. In 1890 he took charge of the Beaver Falls mission, and, later, the New Brighton mission, where he built a comfortable church, and greatly increased the congregation.

Rev. Kohler served for several years as the Missionary Superintendent of the Pittsburg Synod, in connection with his parish work, and is now the Financial Secretary of the Chicago Seminary.

REV. JACOB C. KUNZMAN, D. D., (1878), was born in the Grand Duchy, Baden, Germany, on the 31st of December, 1852. In 1860 his parents emigrated to America and settled in Pittsburg. He received his early training in the parochial and public schools of that city; pursued his collegiate course in Thiel College, and studied theology in the Philadelphia Seminary, from which he graduated in 1878. Soon after graduation, he was ordained by the Pittsburg Synod and accepted a call to St. John's church, Kittanning, Pa., of which he was pastor till the autumn of 1881. In December of the same year he received a call from the First church, Greensburg, Pa., and was installed in January, 1882. He ministered to this congregation for nine years. He gathered the people together and built a fine church, as was stated in the history of the congregation. During these years he also served Old Zion's at Harrold's, and built a church for that congregation. In 1891 he resigned the Greensburg parish to accept a call from Grace church, South

Side, Pittsburg. Here he remained eight years, and, during his pastorate, a new church was built. In 1899 he resigned Grace church to accept the appointment of Superintendent of Home Missions in the General Council, which position he still holds.

Rev. Kunzman is a vigorous thinker, and an eloquent preacher. The degree of Doctor of Divinity was conferred upon him by Bethany College, Kansas, and he has been elected to several positions of honor and trust in the Synod. He is a trustee of the Board of Directors of Thiel College, and of the Greensburg Seminary. He married Miss Anna Mattay, of Greenville.

REV. EMIL G. LUND, D. D., (1881), was born on the 10th of August, 1852, at Arendal, Norway. In the following year the family came to America and settled in Springfield, Ill. They removed to St. Paul, Minn., in 1856 but returned to Springfield in 1862. The son, Emil, received his preparatory training in Springfield. In January, 1874, he entered the Freshman class of Thiel College, where he graduated in 1877. The same year he entered the Theological Seminary at Philadelphia, where he finished the course in 1881, meantime spending one year as principal of the Soldiers' Orphan School at Jumonville, Pa. In June, 1881, he was ordained, by the Pittsburg Synod, and accepted a call from the Irwin and Adamsburg parish, where he labored for two years. In 1883 he resigned this parish to take charge of the church of the Ascension, Milwaukee, Wis. He served this parish until 1885, when he went to Greensburg, Pa., in response to a unanimous call from Zion's Lutheran church at that place, and served this congregation very acceptably for six years. At the end of that time, to the sincere regret of his parishioners, he resigned to accept a call from the Mission Board of the General Council to establish an English Lutheran mission at Tacoma, Wash. In the same year he became English Professor of Theology in the United Church Seminary, Minneapolis, Minn., which position he holds at the present time. In 1899 the degree of Doctor of Divinity was conferred upon him by Wittenberg College. Dr. Lund is a man of fine natural abilities, a scholar and theologian, a fluent speaker, a popular preacher and a suc-

cessful teacher. He has been twice married. His first wife was Miss Geissenhainer, of Pittsburg, to whom he was married soon after his ordination. She lived only about a year. In 1892 he married Miss Annie Hippee, of Greenville, Pa., who died in 1900.

REV. H. L. MCMURRY (1876), was born on the 18th of February, 1850, near Boquet, Westmoreland county, Pa. His early education was gained in the public schools. He attended the Delmont Academy for several years, and spent one year at Thiel college. After leaving Thiel, he studied privately until he entered the Philadelphia Seminary, in 1873. He graduated from this institution in 1876, and the same year was licensed by the District Syod of Ohio. His first call was from the Ligonier parish, of which he became pastor in March, 1877. During his pastorate, the churches at Ligonier and Latrobe were remodeled, and the debt resting on the Youngstown church was liquidated. In 1882, he resigned to accept a call to the Lewisburg and Ithica congregations in Ohio, where he spent eight years. Two new churches bore evidence of his labor in this field. In 1890 he accepted a call from the Home Mission Board of the General Council to organize a Mission in Duluth, Minn. Here he gathered a congregation and a Sunday School and built a neat church. Those who have done mission work on the frontier know what this means. To start an English congregation in a town where the foreign element predominates is no sinecure.

Rev. McMurry severed his connection with the Duluth Mission in 1894, and took charge of St. John's church, McKeesport, Pa., where he remained about two years. In 1896 he was called to Humboldt Park, Chicago. Two years later he was recalled to the Ligonier parish. Since his return to Ligonier in the autumn of 1898, the new church has been finished and dedicated, and the congregation is in a prosperous condition. He is a most courteous and popular minister, and is highly esteemed for his cordial and kindly bearing towards all with whom he comes in contact.

REV. G. W. MECHLING, D. D., (1859), the son of the late Rev. Jonas Mechling, was born near Greensburg, Pa., on the

15th of July, 1836. His early training was gained in the home and in the township schools. Later he prepared for college in the Greensburg Academy. About the year 1853 he entered Capital University, Columbus, O., where he graduated in 1857. He finished his theological course at the Seminary in 1859, and was ordained during the same year, by the Eastern District Synod of Ohio. Immediately after his ordination he received a call from the Ligonier parish, and, about the same time, became assistant to his father in his large field. He fulfilled the duties of this position till 1865, when he was called to St. Peter's church, Lancaster, O. He at first declined this call, but when it was renewed, with urgency, he accepted it.

St. Peter's, which was established by Rev. Michael J. Steck, is one of the oldest congregations in that part of Ohio. Rev. Mechling has been its pastor for 37 years. It has grown from a nominal membership of 200, to a membership of over 800 communicants. The congregation owns a good parsonage and a magnificent church. Dr. Mechling has introduced the full service and the clerical robe, and is churchly in all his ministerial work. The degree of Doctor of Divinity was conferred upon him in 1900, and his ability and attainments have been recognized by the church in the places of trust and responsibility he has been called to fill. He has been a leader in the synod of which he is a member, and was one of the founders of the General Council.

Rev. Mechling was married in the autumn of 1859 to Miss Amanda Trimble, of Columbus, O. Five children were born to them, two sons and three daughters.

REV. W. J. MILLER (1880), son of Rev. Geo. F. and Emma Helena Miller, was born at Pottstown, Pa. He received his preparatory training in the Hill School of his native place, of which his father was president, and in the Academic Department of Muhlenberg College. He entered Muhlenberg College in the fall of 1873, and graduated in 1877. He studied theology in the Theological Seminary at Philadelphia, graduating in 1880, and was ordained the same year by the Ministerium of Pennsylvania. During this summer he supplied the pulpit of Trinity Church,

Alliance, O. In the fall he became pastor of the Unionville charge, Ontario, Can. In 1883 he accepted a call to the First church, Leechburg, Pa., which he served for 11 years. In 1886 he was married to Miss Eva Townsend, of Leechburg, Pa. Two children have blessed the union. In 1894 he accepted a call from the church of the Reformation, Rochester, N. Y., and entered upon his pastorate in July. He remained here seven years. The congregation built a new church valued at \$50,000; and, during this time, he was president of the English Conference of the New York Ministerium, which has since become a synod. The climate of Rochester proving too severe for his family he accepted a call to Zion's church, Greensburg, Pa., and entered upon his duties in this parish in July, 1901. He has been in the ministry 22 years, and has been a successful pastor in the several parishes which he has served. He has an active mind and excellent descriptive powers; is an eloquent speaker, and popular preacher, and a most genial and companionable man. He is at present a member of the Board of Trustees of Thiel College and of the Greensburg Seminary.

REV. WILLIAM A. C. MUELLER, (1877), son the late Rev. Louis Mueller, D. D., was born in Charleston, S. C., where he spent his youth and received his elementary education. He took his collegiate course at Zweibrucken, Bavaria, and his theological course at Mt. Airy Seminary, Philadelphia. He was ordained to the ministry by the Pittsburg Synod in June, 1877, and soon afterwards accepted a call from the Crooked Creek parish, and was pastor of it until September 1881, when he was called to Connellsville, Pa. He had charge of this parish until 1884, when he became pastor of the Lutheran church at Kutztown, Pa., here he remained eight years, severing his connection with the parish in 1892 in order to become assistant to his father in St. Mathew's church, Charleston. On the death of his father, he became pastor of St Mathew's, which he is still serving.

Rev. Mueller is a popular man and a very acceptable preacher. He can speak German and English equally well, and his congregation is prospering under his ministry.

REV. JOHN W. MYERS (1872), was born on the 14th of November, 1845, near Greensburg, Westmoreland county, Pa., and received his elementary education in the home and local schools. In 1865 he attended the Leechburg Academy, where he remained for three years, when he went to Thiel Hall and continued his studies till 1870. In the same year he entered the Philadelphia Seminary, and completed his course in 1872, and was ordained in August of that year. He immediately accepted a call to the Stone Creek parish, where he had preached as a student. After leaving this parish he served the following churches: Bethlehem, Washington county; Delmont and Manor, Westmoreland county; Grace church, Rochester, Pa.; Toledo, O.; Homestead, Pa.; Jeannette, Pa., and Mahone Bay, Nova Scotia. When at Delmont he built the parsonage and a church, as noted in the history. Whilst at Rochester he organized a congregation at Beaver Falls and built a church for it. He also organized a congregation at New Brighton, Pa. At Rochester he doubled the membership and otherwise strengthened the congregation. The same is true of Mahone Bay, Nova Scotia. He is now a resident of Greenville, and has charge of a mission in South Sharon, Pa.

Rev. Myers is a sincere, godly man, an earnest preacher and a devout pastor. He was married, June 1, 1876, to Miss Adelia M. Poorbaugh, of Berlin, Pa.

REV. D. W. MICHAEL (1886), was born December 18, 1857, at Mill Point, N. C., and lived on a farm until he was 16 years old. He prepared for college chiefly by private study and entered Trinity College N. C., in 1875 where he graduated in 1877. He studied theology privately whilst engaged in teaching. He was ordained to the ministry in July, 1886, by the N. C. Synod, and served two parishes in North Carolina. In 1897, he was called to Donegal parish, Pa., where he ministered for three years. On November 1, 1900, he received a call from the Mission Board of the of the General Council to Duluth, Minn., which he accepted in March, 1902, and is now pastor at that place.

Rev. Michael has been in the ministry for 16 years. He is an acceptable preacher, a popular pastor, and a diligent

worker in the Master's vineyard. He has been twice married, and has three children.

REV. LORAN O. PEARCH (1898), son of Melancthon and Eliza Pearch, was born on the 19th of September, 1871, at Sherodsville O., where he was brought up and attended the village school. He was baptized in infancy and confirmed at the age of 15, and began, when quite young, to pursue his studies with a view to entering the ministry. He studied privately for a year with Rev. John Shunk, and in January, 1891, became a member of the Senior Academic class in Thiel College. From this institution he graduated in 1895, continued his studies at the Chicago Seminary, and finished the course in 1898. On April 29, 1898, he was ordained by the Chicago Synod, and in June, following, he accepted a call from St. Solomon's church, Corydon, Ind. After three years of faithful service in this parish, he received a call from St. John's church, Boquet, Westmoreland county, Pa., and became pastor July 25, 1901.

Rev. Peach has made a good beginning in his new field, and seems to possess the gifts and culture that will fit him for great usefulness in the ministry.

REV. F. W. E. PESCHAU, D. D., (1875), the only son of the late Henry and Margaret Wilhelmina Peschau, was born on the 17th of February, 1849, in Clausthal, situated on the Hartz mountains, in the kingdom of Hanover, Germany. In 1855 the family came to the United States, and after a brief residence in Baltimore, they took up their abode in Wheeling, W. Va. The son attended the parochial school for some time. Later he attended the city schools, and in 1867, entered Pennsylvania College, from which he graduated in 1872. He spent one year in the Theological Seminary at Gettysburg. In 1873 he was elected to the principalship of the High School at Evansville, Ind., which position he filled for three years. In 1876 he was ordained to the ministry and accepted a call to Nebraska City, Neb. Here he was pastor for two years. Since then he has been pastor, successively, at the following places: Nashville, Tenn.; Wilmington, N. C.;

Greensburg, Pa. and Maimisburg, O., since March, 1900. While pastor at Nebraska City, he was also superintendent of the city schools. At Nashville he was professor of German in Vanderbilt University; at Wilmington, he did extra work in ministering to the Scandinavian seamen. He has been elected to offices of honor and trust in the synod to which he belonged, and in 1891, North Carolina College at Mount Pleasant, N. C., conferred upon him the degree of Doctor of Divinity.

Dr. Preschau has an active mind, is a fluent speaker and acceptable pulpit orator, and preaches equally well in German and English. He has delivered a number of popular lectures, and has made contributions to the religious press both in German and English. He was married, June 3, 1873, to Miss Clara J., daughter of A. K. Myers, of York Springs, Pa. They have six children, two sons and four daughters.

REV. ASHER P. PFLUEGER (1876), was born April 1, 1850, in East Allen township, Northampton county, Pa. He taught in the county schools and prepared for college by private study and in the Quakertown academy entered Muhlenberg College in 1869, and graduated with second honor in 1873. In the autumn of the same year he entered the Theological Seminary at Philadelphia, finished the course in 1876, and was ordained by the Ministerium of Pennsylvania. He accepted a call to the Turbottville, Pa., parish, which he served until 1891, when he became pastor of West Newton, and remained till January 1, 1892. Later he accepted a call to Ringtown parish, where he is at the present time.

Rev. Pfleuger has been 26 years in the ministry. While pastor at Turbottville he served both as secretary and president of the Danville Conference. He is a plain, practical preacher; a persevering and diligent worker, and a kind and sympathetic pastor. He married Miss Valeria Elizabeth Appel.

REV. ALPHEUS D. POTTS, PH. D., F. S. SC., (1875), son of the late Daniel and Rosanna Potts, was born on the 31st of October, 1849, in Delmont, Pa., where he was reared and received

his preparatory education. He took his collegiate course at Muhlenberg College, from which he graduated as an honor man and valedictorian in the class of 1872. In the autumn of the same year he entered the Philadelphia Seminary, where he took a full course, graduating in 1875. In March of that year he was ordained and received a call from the Ligonier parish, which he served for ten months and then resigned on account of ill health. In 1879 he accepted a call from Emanuel's church, Franklin township, Westmoreland county, Pa., to which he ministered till 1883, when he was called to St. Paul's, near Pleasant Unity. Here he labored for 13 years, resigning in 1896, much to the regret of many of the members, and became pastor of the First Lutheran church of Youngstown, O., where he served until his health failed in 1898. In 1899, after his health was restored, he accepted a call to the Petersburg parish, in Huntingdon county, Pa., in the General Synod, of which he is still the pastor.

Dr. Potts is a classical as well as scientific scholar, a vigorous writer, a fluent preacher, and a popular platform speaker. In 1888 he was elected a member of the Society of Science, Letters and Art, of London, for an article written on Evolution, Growth and Development. In 1895 the degree of Ph. D. was conferred upon him. He has written many articles for the press.

REV. E. L. REED (1868), son of John G. and Mary Reed, was born at Stouchsburg, Berks county, Pa., November 7, 1842. He was educated at Gettysburg, Pa., Franklin and Marshall College, Lancaster, Pa., and at the Philadelphia Theological Seminary, from which he graduated in 1868. The same year he was ordained by the Ministerium of Pennsylvania. He served the following parishes, viz: North Wales, Montgomery county, Pa., 1868-1873; Christ Church, Trenton, N. J., 1873-1875; Selin's Grove, Pa., 1875-1879; Millersville, Pa., 1879-1880; assistant pastor to Rev. E. Greenwald, D. D., in Trinity church, Lancaster, Pa., 1880-1881; Christ church, of the same place, where he labored for a period of more than 12 years; St. John's, Catawissa, Pa., 1892-1897. In November, 1897, he was called to Christ Church, West Newton, Pa. The congregation had been

greatly discouraged, and the nature of their church surroundings was not very hopeful; but the coming of the new pastor revived the interest of the members, and on January 15, 1899, they resolved to build a new house of worship. The work was prayerfully undertaken and courageously carried through.

Pastor Reed has been a member of the Board of Directors of Philadelphia Theological Seminary, two terms; is a member of the Examining Committee of the Pittsburg Synod. He married Annie Linley, of Norristown, Pa., August 20, 1868.

REV. ROBERT G. ROSENBAUM, (1884), was born near Marion, Smythe county, Virginia, and was brought up on a farm. After the Civil War, his parents lost their property, and the family suffered many hardships incident to poverty. Rev. Rosenbaum was religiously trained from his youth. He attended the parochial school, of which his pastor was the teacher. He took his academic course in the Marion Female Seminary and spent three years in the Academy of Wythe county, Va. In the fall of 1880, he entered the Junior class of Roanoke College, and graduated in 1882. He took his theological course in the Southern Theological Seminary, finishing it in 1884, and was ordained on August 4th of that year. Soon afterwards, he accepted a call to the Brandywine parish in the bounds of the Virginia Synod. In 1885 he accepted a call to the Donegal parish and thus became a member of the Pittsburg Synod. He served Donegal for three years. In 1888, he accepted a call to Crooked Creek parish where he ministered very acceptably, and was highly esteemed; but in 1892, he became pastor at DuBois, Jefferson county, Pa. Here he remained until 1897, when he accepted a call to De'mont parish, Westmoreland county. Since April 1, 1902 he has been pastor at Monaca, Beaver county.

Rev. Rosenbaum is a sincere, earnest man, a conscientious and devoted minister, and a good pastor. He is untiring in his efforts, and wins the confidence and esteem of the people whom he serves. He married soon after his ordination and has five children.

REV. JOHN DAVID ROTH, (1870), was born near Prospect, Butler county, Pa., and received his early training on the farm and in the public school. Later he attended schools of a higher grade conducted in the county for the benefit of teachers and those preparing to teach. He taught for several years and then attended the academy at Zelienople, Pa. conducted by Prof. J. R. Titzel. Meanwhile he was married to Miss Susan E. Fletcher and supported himself and his wife by teaching. In 1867, he entered the Philadelphia Seminary, where he took a full course and graduated in May 1870. He was ordained soon afterwards, and accepted a call from the Williamsburg parish, Canada, which he served for four years. In 1874, he removed to the Bethlehem parish in Washington county, Pa., to which he ministered until 1879 when he became pastor of the Delmont and Manor parish. He served these churches quite successfully, but in 1882, he received a call from a mission at Sidney, Neb., which he accepted. Having found the work at this place quite difficult with inadequate support, he removed to Illinois and began work at Decatur, where he organized a congregation and built a church. During the years 1883 to 1897, he was chaplain of the Illinois State Penitentiary at Joliet. He now resides at Decatur, and is engaged in general church work.

Rev. Roth is a very modest and unassuming man, but he is well informed. He speak and writes as a man who has command of his faculties, and knows whereof he affirms. For several years he was editor of *Our Church Work*, and when that paper was merged into the *Young Lutheran*, he became its associate editor. His publications are, *The Handbook of Lutheranism*, and several smaller works. He is a regular correspondent of the *Lutheran*, to the columns of which he has contributed many valuable articles.

REV. GEORGE GRANT RUFF (1892), son of Samuel and Sybilla (Rugh) Ruff, was born September 16, 1862, near Hannastown, Westmoreland county, Pa. He was baptized and confirmed in Zion's church, Greensburg. The desire to be a minister was in his heart when he was quite young, and, having heard

a sermon in which his pastor made an earnest appeal to young men to devote themselves to the ministry, George decided the question at once, saying, "Here am I, send me." After leaving the public schools, he attended the Greensburg Seminary and prepared to teach. He taught one year during which he began the study of Latin and other branches, reciting to his pastor. He continued his studies at the Greensburg Seminary until 1885, when he entered Thiel College, and graduated in 1889. In the fall of the same year he went to Mt. Airy Seminary, where he finished the course June 8, 1892. On June 8th he was ordained: and on July 1st, took charge of the Derry mission; and on the 31st of the same month was installed by the missionary president assisted by Rev. W. F. Ulery, and Rev. Geo. E. Titzel. He served this church for seven years. On September 1, 1899, he resigned and accepted a call to St. Peter's church at North East, Pa., where he is now the successful pastor. He has largely increased the congregation in numbers and strength and has built a substantial church.

Rev. Ruff is of a meek and quiet spirit. He is a sincere and conscientious minister, a fluent and acceptable preacher, a diligent and tireless worker. he was married in the autumn of 1892 to Miss Ella Martha Elson, of Zanesville, O. Two daughters have been born to them, the eldest died in childhood.

REV. JOHN CHARLES FRANCIS RUPP (1884), son of John and Susan (Schreckengast) Rupp, was born June 23, 1856, near Dayton, Armstrong county, Pa. He prepared for college in Glade Run academy at Dayton; taught several terms in the public schools, and entered the Sophomore class of Pennsylvania College, September, 1875, where he graduated with first honor and Greek oration, in 1878. In September, 1880, he entered the Philadelphia Seminary, but completed his theological course in the Gettysburg Seminary in June, 1883. He seriously considered the question of going to the Foreign Mission field, but he was not physically qualified for his work, and on account of his father's illness and failing sight, he spent the next twelve months at home. In July, 1884, he was elected to the chair of Ancient

Languages in North Carolina College, Mt. Pleasant, N. C., and in August, before going South, was ordained by the Pittsburg Synod. He remained in the South until January, 1886, he resigned to become assistant to Rev. Dr. Passavant and principal of the resuscitated Connoquenessing academy at Zelenople. In 1890, he became pastor of St. John's church, McKeesport, Pa. During his pastorate, a lot was purchased at the corner of Ninth and Locust streets, a chapel erected and dedicated, February 21, 1892, one hundred persons received into the membership, and \$8,000 raised for all purposes. In September, 1894, he accepted a call to the Scottdale and Hoffman parish, which he served till June 1899, when it was divided. Rev. Rupp continued to be pastor of St. Paul's, Scottdale, till April 15, 1900. During May and June of that year he assisted Rev. Dr. Schmauk of Lebanon, Pa. In August he received a call from St. Lawrence parish, Morrisburg, Ontario, Canada, of which he is now pastor.

Rev. Rupp enjoyed the esteem of his brethren when a member of the Pittsburg Synod, and was appointed to several offices of honor and trust. He has written many valuable articles for publication, among which may be mentioned: The Grounds of Heathen Salvation; The Life and Times of Cardinal Ximenes; Luther's Place in History; The Church Visible and Invisible; Charlemagne; Sermon Outlines; The Thought and Place of the Psalms; Fundamental Principles of Christian Worship. When the General Council adopted the plan of Graded Lessons for Sunday Schools, Rev. Rupp was appointed a member of the Sunday School Work Committee, and is now associate editor. He was married, June 15, 1886, to Miss. Zelia, daughter of Salem and Esther (Kuhns) Hill of Schenley, Pa. They have two sons.

REV. JONATHAN SARVER, D. D., (1864), youngest son of the late John and Margaret (Kepple) Sarver, was born on November 2, 1837, in Hempfield township, Westmoreland county, Pa. He was brought up on a farm and attended the schools of the community. He prepared for college at Mt. Pleasant Institute and the Greensburg Academy. He entered Pennsylvania College in the spring of 1859, and graduated in 1862. He took

the course in theology at the Gettysburg Seminary, and was licensed to preach the gospel by the Pittsburg Synod in 1864. In the same year he became pastor of the Zicklenople parish, where he labored for two years. In 1866 he accepted a call to the Lutheran church at Leechburg, Pa., and rendered acceptable service; but in 1867, when the Pittsburg Synod withdrew from the General Synod, a division occurred in the congregation. The General Synod party, owing to a technicality in the charter, held the church property, but Rev. Sarver's congregation was incorporated as the First Lutheran Church of Leechburg, Pa. A church and a parsonage were built, and the congregation prospered. He was pastor here for 17 years. After leaving Leechburg he served the following parishes: Mt. Pleasant, Pa., Hazelton, Kan., Jewett, O., Beaver Falls, Emanuel's, Allegheny, Pa., and Seanor's and Old Zion since April, 1895. In 1898 he received the degree of Doctor of Divinity from North Carolina College, Mt. Pleasant, N. C., and in the 38 years of his ministry he has been recognized by the Synod by being appointed to important positions.

Dr. Sarver is an earnest pulpit orator, a diligent worker and a conscientious pastor. On November 8, 1884, he married Miss Jennie B. Welty, of Hannastown, Pa., who died some years ago. In 1896 he married Miss Driehorst, of Washington, Pa.

REV. JOHN AMOS SCHEFFER, (1875), Son of William and Priscilla (Kribbs) Scheffer, was born on the 17th of June, 1846, in Clarion county, Pa. He was baptized in early childhood, and was confirmed by Rev. J. B. Fox in 1863. He prepared for college at Enlenton and Leechburg, Pa., entering the Junior class of Muhlenberg College in 1870, and graduated in 1872. He went to the Philadelphia Seminary the same year, completed his course in 1875, and was ordained to the office of the ministry by the Pittsburg Synod. He immediately accepted a call to the Manor and Hill's parish, which he served until July 1876, when he became pastor of the Mahone Bay parish, Nova Scotia. He labored for a number of years with diligence and self-denial. His labors were eminently blessed in that he established a self-sustaining

parish He also held offices of honor and trust in Nova Scotia. He was treasurer of the Nova Scotia conference, and was Com-missoiner of the public schools for Lunenburg county.

In 1885, he removed to Allentown, Pa., where he has since resided. He was manager of the Messenger, and has rendered valuable service to the Lutheran under its present management. Rev. Scheffer was married to Miss Binnie A. Seibert of Allentown, Pa. on the 5th of June, 1883.

REV. GEORGE S. SEAMAN, (1882), was born on May 20th, 1856, in Berks county, Pa., where he was reared and received his preparatory education in the Hamburg High School. He entered Muhlenberg College in 1875, and graduated in 1879, with second honor and Latin salutatory. He took his course in theology at Mt. Airy Seminary, graduating in 1882. In June of this year, he was ordained by the Ministerium of Pennsylvania, and received a call from Elizabethtown, Pa. He was pastor of the Lutheran church at this place until 1890, when he accepted a call to Brush Creek and Adamsburg, and became the successor of his lamented brother, Rev. Charles Seaman. He served this parish till July 1896, when he accepted a call to Homestead, Pa. where he is now pastor.

Rev. Seaman is a sincere and faithful minister, a practical preacher, and a diligent and preserving worker in the Master's vineyard. He married Miss Emily S. Roth, of Allentown, soon after his ordination. Three daughters have been born to them.

REV. JACOB LAWSON SMITH, D. D., (1865), was born on the 3rd of March, 1836, in Middletown Valley, Maryland, where he was reared on a farm and trained to industry. His early education was received in the public schools. He became a teacher, and during the years he taught he pursued his studies. In 1859 he entered Pennsylvania College and graduated in 1863 with the honor of being valedictorian of his class. After his graduation he spent one year in the seminary at Gettysburg, then when the Philadelphia Seminary opened he became one of its first students. He completed his theological course in 1865, and was ordained

the same year by the Ministerium of Pennsylvania. Soon after his ordination he accepted a call to Memorial Church at Erie, Pa., where he labored faithfully for a number of years and established the church on a sound Lutheran basis. In 1871 he became pastor of the Lutheran church at Vandalia, Ill., where his work was successful, but he was compelled to resign on account of failing health. After a period of rest he took charge of the work at Alliance, O., where he organized a congregation and built a handsome church. In 1876 his pastoral work was interrupted by serious throat trouble, but he did general church work for several years. In 1882, his health being restored, he accepted a call to the Ligonier parish, composed of Ligonier, Youngstown, Latrobe and Derry. In this field he labored for ten years. The work done during this pastorate in the building of churches and a parsonage, and otherwise strengthening the parish has been noted in the history of the several churches. In 1892. Rev. Smith resigned the Ligonier parish and accepted a call to Christ church, East End, Pittsburg, where he is the present pastor.

Rev. Smith has been 37 years in the ministry. In June, 1894, North Carolina College conferred upon him the degree of Doctor of Divinity, and on the 20th of the same month his Alma Mater conferred the same honor upon him. Being made a Doctor twice in one month is an event that does not often occur to even the most fortunate. Dr. Smith has also been honored in other ways. He has been made a life member of the American Christian Union, also a life member of the American Tract Society. He is an active thinker, an earnest worker, and a vigorous preacher. He was married, April 22, 1869, to Lizzie C. daughter of Rev. C. L. Watson of Loda, Ill. Five children have been born to them, two son and three daughters. The eldest daughter died several years ago.

REV. ABRAHAM M. STRAUSS (1861), was born at Nockamixon, Pa., September, 7, 1834, and was educated at the Classical Institute at the Trappe, and at the Collegiate Institute, Allentown. He pursued his theological course at Selinsgrove. He was licensed in 1861, and in 1864 ordained to the ministry. He

has successively been pastor of the following parishes and churches: Fryburg, Clarion county; Wellsburg and Berlin, Somerset county; Cogan Station, Gilberts, Pa.; Liberty, Ill.; Tuscarawas, O., and Avonmore, Pa. He has been 41 years in the active ministry, and continuously in active service till January, 1901, and has done, effective work. At his last parish, Avonmore, he did a good work in the building of the new church.

Rev. Strauss is a sincere Christian, and takes a deep interest in the work of the church. He is married and has a family. One of his daughters is the wife of a missionary in India. He now lives at Mechanicsburg, Pa.

REV. WILLIAM R. SWICKARD (1893), son of Daniel and Elizabeth Swickard, was born June 6, 1862, near Osage, Jefferson county, O., where he was reared and received his early education. In the autumn of 1862 he entered Thiel College, but at the end of the year his college course was interrupted, and he taught for several years. In 1886 he returned to Thiel and graduated with honor in 1890. The same year he entered Mt. Airy Seminary. During part of 1891 he did missionary work in Canada; returned to the seminary and finished his course in May, 1893. In the same month he was ordained by the Pittsburg Synod. He has been pastor of the following churches and parishes: Goshen, Ind.; Grace church, Franklin, Pa., and since July, 1901, of the Mt. Pleasant parish, Westmoreland county, Pa.

Rev. Swickard is an energetic man, a vigorous and original thinker, a fluent and acceptable preacher, and a diligent and sympathetic pastor. He has made an auspicious beginning in his present field, and has reason to hope for a successful pastorate. He was married soon after he took charge of his first parish.

REV. SAMUEL STOUFFER (1869) was born at Hollidaysburg, Pa., where he was also brought up and received his early education. He entered the Preparatory Department of Pennsylvania College in 1860, and continued until 1862. In 1863 he entered the Freshman class and continued his studies through the Junior class. He pursued his theological course, in a large measure,

privately, and was set apart to the office of the ministry in 1869. Besides doing some missionary work, he has successively served the following parishes and churches: Jenner Cross Roads parish, Somerset county, Pa.; Donegal parish, Westmoreland county, Pa.; Jacob's Church, Fayette county, Pa., till 1901. He is now pastor of a church in the Canada Synod. He has been twice married and is the father of three children.

REV. EARNEST ANTON TRABERT, (1898), the son of Rev. George H. and Elizabeth Trabert, was born November, 15, 1872, at Ephrata, Pa. When he was 11 years old, his parents removed to Minneapolis Minn., where his father started the first General Council missions in the Northwest. His preparatory education was received in the schools of Minneapolis and special preparation for college was made at the Minneapolis academy. When, in 1892, the family removed to Warren, Pa., the subject of this sketch entered the Sophomore class of Thiel College, where he continued during the Junior year, his Senior year being spent at Bethany College, Kansas, from which he graduated in 1895. In the autumn of 1895, he entered the Chicago Seminary, where he spent three years. On his graduation he was ordained by the Synod of the Northwest and called to a mission at La Crosse, Wis. Here he had spent nearly two years, when an urgent call came from Braddock, Pa. On mature consideration, he accepted the call. removed to Braddock in April, 1900, and became a missionary of the Pittsburg Synod. He made a promising beginning, but after working for a few months, in the mysterious providence of God, his beloved wife was suddenly taken away. This bereavment so affected him that he resiged soon afterwards. Later, in October, 1901 he accepted a call to St Paul's church, Uniontown, Pa., where he is now the successful pastor.

REV. WILLIAM FREDERICK ULERY (1855), was born in Westphalia, Germany. In 1833 the family imigrated to the United States and settled in Ligonier Valley, Westmoreland county, Pa., where William was reared on a farm. He received his preparatory education in Greensburg, at the Connoquenessing

academy, Zelenople, and at the Muhlenberg Institute, Greensburg, Pa. In 1850 he entered the Sophomore class of Pennsylvania College, and graduated from that institution in 1853, with honor. He pursued his theological course in the Gettysburg Seminary, and was set apart to the ministry in June, 1855, by the Pittsburg Synod. He has served the following parishes: Greensburg and Adamsburg, Pa.; Greenville, Pa.; Zion's church, Greensburg, Pa.; Fargo, and other points in North Dakota; Emanuel's church, Allegheny City, Pa., and since December, 1899, Hope church, Hoffman's, near Smithton, Pa. He has been 47 years in the ministry, 37 of which were spent in parish work. He has been a member of the Pittsburg Synod all these years, and has filled its several offices of secretary, president and missionary president, and served on all its important boards and committees. He has taught nearly twelve years since his ordination in High school, private schools, and over four years in Thiel College. He was married to Miss Annette Luyties, on the 22nd of June, 1859. Three children have been born to them—two sons and one daughter.

REV. MILTON VALENTINE, D. D., LL. D., (1852), was born near Uniontown, Md., where he was brought up and received his preparatory education. He entered Pennsylvania College in 1846 and graduated with the highest honor in 1850. He was tutor in the college when we first made his acquaintance. He pursued his course in theology at the Seminary during the years that he taught in the Academic Department, and was ordained to the ministry in 1852. After his ordination he was temporary pastor for one year at Winchester, Va.; pastor at Greensburg and Adamsburg, Pa., 1854-1855; superintendent of the Emmaus Orphan School, Middletown, Pa., for four years, 1855-1859; pastor of St. Matthew's, Reading, Pa., 1859-1866; professor in the Gettysburg Seminary 1866-1868; president of the Pennsylvania College 1868-1884, and president of the Theological Seminary since 1884. He has been in the ministry for 50 years. This is the year of his jubilee, and he is to be congratulated on his splendid record.

Dr. Valentine is a man of superior abilities and broad scholarship; he is not only a theologian, but is distinguished in many other departments of learning; yet he is meek and gentle in his bearing, and most amiable in all his social relations. His ability and worth have been recognized. His Alma Mater conferred the degree of Doctor of Divinity upon him in 1866, and Wittenberg College honored him with the degree of LL. D., in 1886. He has been appointed to the highest and most responsible positions in the church, and he has rendered valuable service as a teacher, preacher, and writer. We note a few of his publications: *The Relation of the Family to the Church*; *Natural Theology*; *Knowledge of Service*; *Absolute Christianity*; *Justification by Faith*, *Dynamics of Success*; *The Christian Sabbath*.

Dr. Valentine was married, December 13, 1855, to Miss Margaret G. Galt of Taneytown, Maryland.

REV. IRA M. WALLACE, A. M., (1897), was born January 1, 1866, near Williamsburg, Blair county, Pa. His early training was in the home and local schools, but he had no little difficulty in getting an education. His mother died before he came to the years of manhood, and as the home was broken up Ira naturally drifted about. He tried all kinds of work—on the farm, in the office, and on the field with the civil engineer corps, but found no satisfactory calling till he decided to devote himself to the ministry. He received the first words of encouragement from Dr. Weidner of the Chicago Seminary, when he concluded to follow his advice and thus fulfil the desire of his sainted mother. He made arrangements to attend Thiel College. He entered this institution in the autumn of 1889, and graduated in 1894, and completed his course in the seminary at Mt. Airy in 1897. At the meeting of the Pittsburg Synod the same year he was ordained and appointed a missionary at Morgantown, W. Va., where he is still the successful pastor.

Rev. Wallace is an earnest worker in his Master's cause, a vigorous and original thinker and a forceful speaker. He married Miss Irene Shaffer, of Brick Church, Pa., on the 7th of September, 1897.

REV. ASA H. WATERS (1855), was born March, 4, 1824, at Pine Grove, now Grove City, Mercer county, Pa. He was baptized in the Presbyterian church, and in 1844 was confirmed in the First Lutheran church, Pittsburg, under the ministry of Rev. W. A. Passavant, D. D. November 3rd, 1845, he entered Connoquenessing Academy, Zelienople, Pa., where he spent three years. In 1848, he was appointed assistant teacher in Muhlenberg Institute, Greensburg, Pa., and in 1849 he entered Pennsylvania College and graduated in 1853. The same year he entered Gettysburg Seminary and finished his course in 1855; was licensed by the Pittsburg Synod, and in 1857 ordained. In August, 1855, he accepted a call to the Prospect parish which he served acceptably for 11 years. Meanwhile he also served other points, had charge of Butler Academy and Witherspoon Institute, each a year, and was County Superintendent for three years. In the fall of 1866, he was appointed to locate and establish a Soldiers' Orphan School, which he established in Uniontown, Pa., where it was carried on for eight years. In 1874 it was removed to Jumonville, where it is now. In this work he was engaged for 24 years; also preaching and holding religious services every Sunday. Feeling that he needed rest, as well as his wife, who had shared the toils and cares of these years with him, he resigned the superintendency in 1890. Leaving Jumonville and turning their course southward they were providentially led to Melrose, Florida, where they found Lutherans, who, like themselves, desired church privileges. Rev. Waters was requested to hold services, first in the Episcopal church, later in the Methodist Episcopal church, till St. Luke's church was built, of which mention has been made. Rev. Waters looks on this work in Melrose, as his last and crowning church work. He spends his winters in Melrose. Rev. Asa H. Waters has been in the ministry 47 years. The writer has been associated with him since college days. We were roommates and classmates and graduated at the same time, were examined together before the same committee, and ordained by the same hands of prayer. We have worked much together in the synod, and enjoyed an unbroken friendship of over half a century.

Rev. Waters is a lovely christian brother, and a devoted servant of Christ, who is always ready to help a good cause when opportunity presents itself. He and his sainted wife performed a work of love and self-denial in the interest of the orphans' for nearly a quarter of a century. He was married in October, 1855, to Miss Katharine, daughter of Rev. Michael J. Steck of Greensburg, Pa. Five children were born to them four, sons and one daughter. Two sons are ministers. The youngest, a student of theology, is in eternity having been drowned in Florida.

REV. JOHN ARMSTRONG WATERS (1885) oldest son of Rev. Asa H. Waters, was born on the 16th of July, 1857, in Prospect, Butler county, Pa. He received his elementary education in Uniontown and Jumonville, Fayette county, Pa. After completing his preparatory course he entered Thiel College, from which he graduated in 1882, and finished his course in the Philadelphia Seminary in 1885. He was ordained soon afterwards by the Pittsburg Synod, and was appointed missionary at Uniontown, Pa., where he labored most successfully till 1890, when he became superintendent of the Soldiers' Orphan School, Jumonville, Pa., a position he has filled satisfactorily ever since, and still holds. He is also pastor of Zion's church, Jumonville, and of Christ church, Chalk Hill, which he serves regularly in connection with the superintendency.

Rev. John A. Waters is an untiring worker. He is now filling responsible positions in the church, in addition to his duties in the school. He was married on the 21st of September, 1899, to Miss Mary J. Banks, of Butler, Pa.

REV. WILLIAM O. WILSON, D. D., (1861), was born in Chester county, Pa., May 2, 1837. After having finished his course in the township schools he went to Academia in Juniata county, where he spent four years. He began his theological studies under Dr. Thompson, the principal of the school, but as he could not accept the doctrine of predestination he transferred his membership from the Presbyterian to the Lutheran church, and decided to study for the ministry. He pursued his theologi-

cal studies under Dr. Focht, of Perry county, and under Dr. Henry Ziegler, of Selinsgrove, Pa. He was licensed, in 1861, by the Central Pennsylvania Synod, and accepted a call to Millerstown, Perry county, where he spent three years—organized three congregations and built a church. After leaving this parish he served successively the following churches: Bethlehem parish in Washington county; Jacob's church, Fayette county; Bismarck, N. D., in 1885; St. John's church, Fayette county, Pa., 1886–1891. In 1891 he removed to Cheat Haven, Pa., his present residence, and has organized a congregation here and built a neat chapel. He is pastor of this church and serves it regularly. In 1882 the degree of Doctor of Divinity was conferred on him. He has been 41 years in the ministry, 30 of which have been spent in active service.

Dr. Wilson has an active mind, a vivid imagination, and fine descriptive powers. He is a fluent and impressive preacher. He married Miss Mary J. Wallis, of Lewistown, Pa., soon after his ordination to the ministry. Eleven children were born to them, only five of whom are living—four daughters and one son.

REV. ISAAC K. WISMER (1885), the youngest son of Solomon and Catharine Wismer, was born September 24, 1853, in Bucks county, Pa. His parents were faithful members of the Lutheran church and he was consecrated to God in infancy. His father died when the child was three and a half years old, and his life struggle began. At the age of ten he worked on a neighboring farm. Later he worked for his older brother, Hartman, and in the spring of 1872, he went to Philadelphia to learn saddlery and harness making with his brother, Edward. Here he attended St. Mark's church, of which Rev. J. A. Kunkelman, D. D., was pastor, and by whom he was confirmed in 1873. Under Dr. Kunkelman's pastoral care, he was led to devote himself to the work of the ministry, and by his advice he took a preparatory course in the Select High School of George Eastburn, from which he graduated in 1878. In September of that year, he entered the University of Pennsylvania, and graduated with honor in June, 1882. He spent the next three years at Mt. Airy

Seminary where he finished the course in May, 1885. In June he was ordained by the Ministerium of Pennsylvania, and in October, accepted a call to DuBois, Pa. After a successful pastorate of nearly seven years, he resigned this field to accept a call to the Latrobe and Youngstown, Pa., parish. He served these congregations until January, 1902, when he resigned St. James, at Youngstown, Pa. He is still the esteemed pastor of Trinity church, Latrobe.

Rev. Wismer is a faithful minister, an untiring worker, and a kind pastor who has endeared himself to the people of his parish. He is married and has three daughters.

REV. PROF. W. H. WYNN, D. D., (1854), was born in September, 1832, in Blairsville, Pa. After spending his youth in his native town, and receiving such an education as the schools of the place could give, he entered Wittenberg College, Springfield, Ohio, where he took a full course, graduated in 1852, and finished his theological course in 1854. Having passed a satisfactory examination before the Southern Conference, he was recommended to the president of the Pittsburg Synod who granted him ad interim license. The Donegal parish gave him a unanimous call, and he was installed as pastor soon afterwards. He served this field nearly two years, then resigned to accept a call from a mission field in the Miami Synod, Ohio. He served several other parishes, but for the last 40 years he has devoted himself largely to teaching. He was one of the organizers of the Midland College, Atchison, Kansas, and was its acting president for several years. He is now professor of English Literature in the State College of Iowa.

Dr. Wynn is a man of fine abilities, and has risen to distinction in his church. He is an earnest preacher, but his greatest force lies in his ability to teach. He has written a number of valuable articles for Reviews and for the religious press.

REV. WILSON YEISLEY (1883), son of John and Susan (Arnet) Yeisley, was born May 25, 1851, near Stroudsburg, Pa. After finishing his course in the public schools, he attended the

academy at Stroudsburg, a Normal Academy at Broadheadville, and the Millersburg State Normal School. He taught for five successive terms in the public schools of Monroe county, during which time he studied Greek and Latin with Rev. G. D. Foust. In the fall of 1876, he entered Muhlenberg College and graduated in 1880. He commenced his theological course in the seminary at Philadelphia the same year, graduated May 15, 1883, and was ordained by the Ministerium of Pennsylvania May, 22. Soon afterwards he was called to the Bowerstown parish, Ohio, where he ministered for two years. Since then he has been pastor of the following parishes: Stone Creek, Ohio, 1885-1891; Bethlehem, Washington county, Pa., 1891-1900; Derry, Pa., 1900-1902; and Crooked Creek, Pa., since April, 1902. He did some special work in the several parishes to which he has ministered. He built churches at Chili, Stone Creek parish, and at Scenery Hill, Bethlehem, and greatly improved the church at Derry.

Rev. Yeisley is a man of genuine worth, and in all of his work has shown an earnestness that has won friends in the parishes which he has served. He was married, June 21, 1887, to Miss Frances L., daughter of Rev. J. A. Roof of Jewett, Ohio.

REV. A. L. YOUNT, D. D., (1877), son of Noah and Elizabeth Yount, was born July 28, 1851, in Catawba county, N. C. He prepared for college in Newton High School, and in a school at Hickory, N. C.; entered North Carolina College, Mt. Pleasant, N. C., in 1872, and graduated in 1876, after which he was elected Professor of Mathematics, and served one year. He attended Philadelphia Seminary, and was ordained to the ministry by the Southern Illinois Synod September 30, 1877. Previous to this he received a call from Murphysboro, Ill., which church he served for two years. From 1879-1886, he was pastor at Bridgewater, Nova Scotia, and from 1886-1891 at Williamsport, Pa. In 1891 he accepted a call to the First church, Greensburg, Pa., where he has already had a successful pastorate of 11 years.

In 1895 the degree of Doctor of Divinity was conferred upon him by his Alma Mater. In 1897 he was elected to the presidency of the Pittsburg Synod, and filled that office for three years.

He has also been appointed to other important positions of honor and trust in the synod. He has been a trustee of Thiel College and also of the Greensburg Seminary. He has been 25 years in the ministry, during which time he has been in active service. He is an energetic and persevering worker, an able and popular preacher, a thoughtful and vigorous writer, and a considerate and devoted pastor. The esteem in which his people hold him was shown last winter when they sent him abroad on the "Celtic" cruise, to Egypt, the Holy Land and Europe.

Dr. Yount has published a number of books and pamphlets, among which are : *Lost and Found* ; *Clean Cut Views* ; *Christian Missions* ; *The Holy Communion Book* ; *Compulsory Attendance and Free Text Books in the Public Schools* ; *John Arndt's Sermons* (translated) and *Schoeberlein's Jesus' Holy Passion*. He is also a regular contributor to the *Lutheran*. He married Leah E., daughter of Rev. D. M. Henkel, D. D., of Catawissa, Pa. Nine children, six sons and three daughters, have been born to them. Of these, a little son and two lovely daughters, have died since the family came to Greensburg.

REV. WILLIAM H. ZUBER (1887), was born July 8, 1859, at Collegeville, Montgomery county, Pa. He received his preparatory training at Washington Hall, Trappe, Pa., and in the Academic Department of Muhlenberg College, became a Freshman at Muhlenberg in the autumn of 1880 and graduated in 1884. He completed his theological course at the Philadelphia Seminary in 1887, and was ordained in June of the same year. Soon afterwards he received a call from the Seanor's and Harrold's parish, Pa., which he served successfully. In connection with this parish, he also held a professorship in the Greensburg Seminary. In the autumn of 1894, he accepted a call to a mission church in West St. Paul, Minnesota, to which he ministered till 1900, when he resigned and returned to the Greensburg Seminary, where he is now professor of Mathematics and Natural Science. Prof. Zuber is a man of rare ability, an original thinker and a scholar. He excels in natural science, and is an authority on biology, mineralogy and kindred subjects.

As the following named ministers, who were or are still members of the Southern Conference, did not send us any data, we could not prepare biographies of them, but deem it proper to notice them and place their names on our clerical list.

Rev. C. L. Boecele, pastor of St. James, Altoona, is an esteemed member of our synod and of the Southern Conference. He was largely educated in this country, though of foreign birth, and was ordained to the ministry in 1890. He has served several parishes. He was pastor at Benwood, West Virginia, till 1897 when he accepted a call to his present parish, where his work has been greatly blessed.

Rev. G. W. Busby, now of Dayton, Ohio, was pastor of several churches in Westmoreland, in the sixties, for about six years. He is a member of the District Synod of Ohio. He has done good service, but is now retired on account of physical disability.

Rev. J. D. English was a member of our conference from 1866 to 1868 and had an honorable standing among us and we regretted his early removal. He was educated at Hartwick and was ordained by the Hartwick Synod, to which he was again dismissed.

Rev. Ludwig O. Hammer ordained to the ministry by the Pittsburg Synod in 1893, and has been an esteemed member ever since. He was a member of the Southern Conference for several years. He has served the Altoona mission, St. John's church, Connellsville, Pa., Brier Hill church, Ohio, and since May, 1891, the Parkersburg Mission. Rev. Hammer is an earnest man and a faithful servant of Christ.

Rev. P. Lamardin is a German by education as well as birth. He was ordained in 1888. He was only one year pastor of St. John's Connellsville. He is now a member of the Ministerium of Pennsylvania.

Rev. H. S. Gilbert, now pastor of New Kensington church, is also a member of our synod, and his church is in the bounds of our Conference. He is a young man of ability and promise. He was ordained in 1894 and he is now serving his second parish.

Rev. W. G. Hudson was born in India, of English parentage, and was educated in America. He was ordained in 1885.

He became a member of the Pittsburg Synod and served Saltsburg, Fenelton, St. James and Avonmore; Catasauqua, Pa., and is now pastor of Grace church, Franklin, Pa.

Rev. G. L. Lohman is pastor of St. John's church Connells-ville, Pa. He was ordained in 1889, and has served several churches in Ohio and Pennsylvania. He is in his present parish since 1897. He is a man of liberal education. He has given attention to several foreign languages to enable him to minister to the foreign Lutherans speaking these languages.

Rev. Herbert Martens is the son of a minister. He was ordained in 1892 and has served several parishes in our synodical bounds—Saxonburg and Sarver's and Mt Pleasant, Pa., the latter he served till November 1900, when he accepted a call to Salt Lake City, Utah, where he is now pastor.

Rev. John Mueller is a native of Russia, he came to America young, and was ordained in 1879. He spent four years as pastor at Altoona, Pa. Since 1897 he has been serving a parish in his native country.

Rev. J. H. Smith was pastor of a parish in the bounds of our Conference for nine years. He is a member of the District Synod of Ohio, and is now pastor at Lewisburg, O.

Rev. R. M. Zimmerman, was born in Allegheny township, Westmoreland county. He took his collegiate course at Thiel College and his theological course at Philadelphia. He was ordained to the ministry by the Pittsburg Synod in 1879, and has served the following churches and parishes: Parker and St. Petersburg, Clarion county, Pa., Saltsburg and St. James, Pa., a mission in Philadelphia and Holy Trinity, Jeannette, Pa., till 1895. Since that time he has not done parish work, but has spent three years at Santiago, Cuba, as an official in the Revenue Department of that city. He is the son of Rev. Jacob Zimmerman, who for a number of years was pastor of several churches in Westmoreland county, but has been retired for many years on account of physical disability.

REV. ISAAC OLIVER BAKER, (1881), son of Charles and Hannah M. (Pool) Baker of Hempfield Township, Westmoreland county, Pa., was born June 20, 1854. In early childhood he was baptized by Rev. Jonas Mechling, and when he arrived at young manhood he was confirmed by Rev. G. A. Bruegel. The desire to be a minister was in his heart when he was very young, and matured into a fixed purpose when he took his vows of confirmation. From that time he planned and studied with this object in view. After leaving the public schools of the township, he attended a school of a higher grade in Greensburg. In 1873, he entered the preparatory department of Thiel College, became a member of the Freshman class the following year, and graduated from that institution in 1878. He finished his course in the Philadelphia Seminary in 1881. As soon as he had completed his theological course, he received a call to become pastor of Memorial Church, Erie, and on the 12th of June, 1881, he was ordained to the ministry of the Lutheran Church in the parish to which he had so recently been called. He took up the work in this congregation at once, and has been its faithful and devoted pastor ever since.

Great changes have been wrought, and there has been remarkable growth in the city of Erie since then; and there has been a corresponding change and growth in the Lutheran church. From a weak and struggling band, it has become a strong, influential, and leading church. In 1887, the present commodious and handsome church was completed and dedicated. This event marks the beginning of the prosperity of the congregation. Having finished and paid for their church at an outlay of \$30,000, and having gathered a large and prosperous congregation, missionary work was begun. Within the last ten years, two missions have been organized in different parts of the city, and two chapels, each costing \$4000, have been built. One of these missions has become a self-sustaining church with a membership of 240 communicants; the other has a flourishing Sunday School, and is now waiting for a suitable pastor.

To appreciate, in some measure, the work done by Rev. Baker, we note his ministerial acts. He has preached about

2,500 sermons, besides week-day lectures and other discourses. He has baptized 703 children, confirmed 803 adults, and received 350 members by letters of transfer. He has dismissed 62 to Zion's church, a daughter of the mother church, and 104 to other churches outside of Erie. He has solemnized 314 marriages; buried 130 of the members, and attended 212 funerals outside of his church. The congregation now has a membership of over 800 communicants; 520 scholars in its two Sunday schools; and for the last five years, the annual contributions to benevolence have averaged \$1,000.

Rev. Baker has now been pastor of this congregation for 22 years, and though he has had frequent and flattering calls to other places, he has remained steadily in his place. The wisdom of his course is shown in the work which he has accomplished. He is a faithful and earnest worker, a diligent student, a good sermonizer, a vigorous and popular preacher, and a kind and sympathetic pastor. He was married in June, 1884, to Miss Wilhelmina Reedy, of Erie, Pa. Two daughters have been born to them.

REV. WILLIS BECK, (1902), son of George Ezra and Mary (Wolslayer,) Beck, was born on the 12th of February, 1876, at Stone Church, Northampton county, Penn'a, where he was also reared and received his elementary education. During the winter of 1894 and 1895, he taught in the public school. In the autumn of 1895, he entered Muhlenberg College from which he was graduated in June, 1899. In September of the same year, he began his theological studies in the Philadelphia, Seminary, and finished his course on the 20th of May, 1902. During his vacation, in 1900, he supplied a mission of North Bangor, Pa., and during his vacation in 1901, he did acceptable work in the bounds of the Pittsburg Synod, in St. James and Avonmore parish, Westmoreland Co., Pa.

On the 11th of May, 1902, he received a call from Holy Trinity Church, Derry Station, Westmoreland county, Penn'a. After his ordination to the ministry by the Ministerium of Pa. at Easton, Pa., on the 26th of May, 1902, he accepted the call to

Derry Station. He began his pastorate there on the 6th of July, and was installed on the 31st of August by Rev. J. L. Smith, D. D., of Pittsburg, assisted by Rev. I. K. Wismer, of Latrobe, and Prof. W. H. Zuber, of Greensburg.

He has conducted services regularly on every Lord's Day, and his work has been blessed with encouraging results. Thirty-two members have been added to the church during his brief pastorate; and at the meeting of Synod in June, 1903, the congregation, at its own request, was transferred to the list of self-sustaining parishes,

Rev. Beck has made a good beginning. He is a young man of excellent character, and has tact, energy and ability which fit him for successful work in the church.

REV. GUSTAV ADOLPH BRUEGEL (1861,) was born on the 13th of June, 1837, in the Black Forest, Wurtemberg, Germany, where his childhood and youth were spent in a christian home. He received his classical education at Tuebingen. In 1857 he emigrated to America in company with his brother. After teaching at Ann Arbor, Michigan, for a year, he entered the Theological Seminary at Columbus, Ohio. He finished his course in 1861, and was ordained by the Ohio Synod in St. Luke's Church, Zanesville, Ohio, to which he had been called. He served this congregation for three years on a salary of \$250 per annum. In 1864 he accepted a call to Canton parish, composed of six congregations. He served this laborious parish for four years when his health failed on account of overwork. After resting a short time, he resumed work. At the recommendation of Rev. G. W. Mechling, he was elected pastor of the Greensburg parish, which he served for three years. His pastorate marks a new era in this parish; English services were introduced and the foundation was laid for the future development of the congregations. In 1872, he accepted a call to Warren, Pa., where he found the same conditions and the same needs as in the Greensburg parish.

He introduced regular English services, but his progressive course provoked opposition and he resigned. In 1875, he was

called to Lehighton, Carbon Co., Pa., where he labored faithfully for three years, when he accepted a call from Cherryville, Pa. This parish he served successfully for nearly ten years when his health failed and he was compelled to take a rest. Through the kindness of friends, he was enabled to make a trip to Germany. He spent five months in the Fatherland, and came back greatly improved in health. Soon after his return he was called to Syracuse, N. Y., where he was pastor for three years, when he was called to Utica, N. Y. Here his services were highly appreciated, as was evident when he was called to the German professorship in Thiel College. He filled this latter position for two years, when he resigned and accepted a call to Saint Luke's Church in Erie, Pa. He labored successfully in this congregation for several years; but the language question made a dissension in the congregation and his health declined, which led to his resignation. After resting a few months, he accepted a call from the Lutheran Church at Phillipsburg, N. Y., where he is now the happy and successful pastor.

Rev. Bruegal possesses rare abilities which have been developed by education and culture. He is conscientious, full of zeal for the church, earnest in his ministry and faithful as a pastor. He was married Dec. 14, 1864, to Miss Olivia Schwabe, of Zanesville, Ohio. Five children were born to them, two sons and three daughters. One son died in childhood; and one daughter, Lena, while serving as a nurse during the Spanish-American War; the other children are living.

REV. DUNCAN McVICKOR KEMERER, (1864), son of John and Mary Ann (Rock,) Kemerer, of Shellsburg, Pa., was born on the 7th of August, 1838. He was baptized in childhood and confirmed when he arrived at young manhood. He received his early training in the family and in the schools of his native town. In 1858, he entered Pennsylvania College and was graduated in 1862. After his graduation he taught for several years in the Leechburg Academy, under the care of Prof. D. McKee. He pursued his theological studies at the Western Theological Seminary, Allegheny; was licensed by the Pittsburg Synod in

1864, and ordained in autumn of 1865. He accepted a call to New Lebanon, Mercer Co., Pa., and served this church successfully till 1867, when he received a call to the Venango parish, composed of Saegertown and other points in Crawford Co. He served this parish successfully for ten years. He gathered the people and strengthened the congregations. He effected a peaceable separation of the Reformed and Lutheran congregations at Saegertown, and built a beautiful gothic church for the Lutheran congregation. He also built a comfortable pastor's home. In 1877, he accepted a call to Jewett, Ohio, where he also did successful work. Here he built a new church which was consecrated when the Synod met there in 1879. He also finished and furnished the church at Rumley, and did faithful work throughout the entire parish. In 1881, he was elected financial secretary of Thiel College, which position he filled successfully for three years; he collected about \$19,000. In 1884 he accepted a call to the Saltsburg parish, which he served faithfully till the autumn, 1887, when he was elected missionary president of the Synod, which office he filled for seven years. In 1895, he accepted a call to Sherodsville, Ohio, where he was pastor three years. In 1898, he removed to Carrollton, Ohio, where he was chaplain of Carroll County Infirmary, and supplied Osage and other points. In 1900, he returned to Pittsburg, and since then has been engaged in general church work. He is still the efficient secretary of the Pittsburg Synod, which office he has filled for 18 years. For many years he was a trustee and secretary of the Board of Thiel College. He is the oracle of the synod; he knows more of the history of the Synod than any other member in it. He is a genial companion, a faithful worker, an earnest preacher, and a popular and successful pastor. On the 25th of June, 1867, he was married to Miss Cal. Delo, of Crossingville, Pa. Three children were born to them, two sons and one daughter. The daughter died in infancy.

REV. WILLIAM ALLEN LAMBERT, (1898), son of Tilghman and Christiana Lambert, of near Hellertown, Northampton county, Pa., was born on the 15th of November, 1874. He was

consecrated in holy baptism on the 15th of January, 1875, and was confirmed in the Lutheran Church at Hellertown on the 18th of April, 1891, under the ministry of Rev. W. J. Bieber. He attended school at Hellertown, and at South Bethlehem, and received his preparatory training for college under the instruction of Prof. Wm. Ulrich, at Bethlehem, Pa. In 1891, he entered Lehigh University, and was graduated from that institution in 1895. The same year he began his theological studies at Mt. Airy Seminary, where he completed the course in 1898. After passing a creditable examination before the committee, he was ordained by the Ministerium of Pennsylvania. During his course at the Seminary, he assisted in the preparation of the Memorial Volume of the Ministerium of Pa. In January, 1899, he began missionary work in Emanuel's Church, Albany, N. Y., and became the regular pastor of that congregation the following March. Here he served until 1901. During the collegiate year 1901-1902, he was temporary professor in Thiel College as assistant to President Roth. In June, 1902, he received a call to Saltsburg, Pa., which he accepted soon after the close of the collegiate year, and at present he is the acceptable pastor in that parish. On January 15, 1899, he was married to Miss Kate E. Kern, of Coopersburg, Pa. A son, whom they named Tilghman Albert, was born to them in June, 1901. On January 22, 1902, after a painful illness of several weeks, Mrs. Lambert died of pulmonary tuberculosis.

REV. JOHN K. MELHORN (1852), son of John and Sarah (Kaufroth) Melhorn, was born January 20, 1826, in Lancaster county, Pa. His parents were of German descent, his father being a farmer. When John was about two years old, the family removed to Erie county. Here on a farm on the shore of Lake Erie, he spent his childhood and early youth, attending the public school in winter and working on the farm during the summer. In the spring of 1844, he entered the Erie Academy which he attended for four years with the exception of the two winters of 1846-7 and 1847-8 when he was employed as a teacher in the public schools. In the spring of 1848, he entered Wash-

ington College as a member of the Sophomore class, and graduated from that institution in September, 1850. Immediately after his graduation, he took charge of an academy at Circleville, Ohio, which he conducted successfully for seventeen months. During this time, he pursued his theological studies, and in February, 1852, he entered the Seminary at Columbus, Ohio. On the sixth of June of the same year, he was licensed by the Western District Synod of Ohio, to preach the gospel. He was ordained to the ministry by the English District Synod of Ohio in October, 1854. Immediately after his licensure, he was called to become pastor of Jacob's Church in Fayette county, Pa., at a salary of \$250. He conducted services on every alternate Sunday at Jacob's Church, and at Morris Cross Roads in Spring Hill township, where he organized a congregation and built a neat church, as has been noted in this history. He also served Zion's and Bethel congregations in Washington county for several years. In 1861, he resigned these, and accepted a call from a parish of four congregations in Preston county, West Virginia which he served, in connection with Jacob's Church, for four years. During this time, he built a church at Crab Orchard, and organized a congregation at Hazelrun. Rev. Melhorn was pastor of the Jacob's Church for thirteen years, and his important services in this field have been noted in our history of the congregation. He did much hard work during these years both in Fayette county and in West Virginia. He preached three and often four times a week, and traveled long distances on horseback when he ought to have been in his study or taking necessary rest. He traveled 5,000 miles each year he spent at Jacob's Church, making 65,000 during his pastorate. In 1865, he became pastor of the Freeport parish, Armstrong county. While in this field, which he served for nearly six years, he organized Saint Mark's congregation at Springdale, and St. Luke's at Saxonburg and built churches for them. He also built a church for Saint Paul's parish at Sarversville, Butler county. In 1871, he accepted a call from Grace Church, South Side, Pittsburg, to which he ministered for eighteen years. While in this parish, he organized St. John's congregation at Homestead, built a church,

and served the people on every alternate Sunday for thirteen years. In June, 1889, he resigned Grace Church and accepted a call to become pastor of the Freeport parish composed of Saint John's, St. Matthews and Zion's or Fork's Church. He ministered faithfully to this parish and built a new church for the Zion's congregation. After a pastorate of six years, at the earnest request of the missionary president, he accepted a call from the Allegheny Valley Mission. Here he labored earnestly and succeeded in paying the debt resting on the church at Tarentum, and built a substantial brick church for the congregation at Natrona. At the close of 1901, he retired from pastoral work. Looking back over his work of fifty years in the ministry, he has a good record. He has preached 6,868 sermons, baptized 950 persons; received 1,604 into full membership; married 468 couples; and buried 650 persons. He organized five new congregations, built eight churches, served for three years as president of the Pittsburg Synod, and for thirteen years as missionary president of that body. Rev. Melhorn has been in the ministry fifty-one years, and is the second oldest minister of the Synod. He is a man of iron constitution and positive character, a vigorous thinker, an earnest and impressive speaker, and a faithful and persevering pastor. He was married to Miss Isabella C. Hill of near Washington, Pa., July 2, 1852. Ten children, four sons and six daughters, were born to them; eight of whom are still living.

REV. DANIEL DAWSON MILLER (1889), son of John and Susanna (Mikesell) Miller, was born Jan. 12, 1855, in German Township, Harrison county, Ohio. He was baptized in infancy and confirmed in the Lutheran Church at the age of 15. He was trained to industry, spending his early life on a farm, but he enjoyed educational advantages, first in the public schools and later at the McNeely Normal School, Hopedale, Ohio. After leaving this institution, he spent twelve years as a teacher. In the fall of 1883, he removed to Greenville, Pa., became a member of the Freshman Class of Thiel College, where he graduated in 1887. In the fall of 1887, he entered Mt. Airy Seminary, completed

his course in 1890, and was ordained by the Pittsburg Synod at its meeting at Pleasant Unity, Pa. Shortly after his ordination he was called to the Parker and Emlenton mission, where he served for more than two years. During this time, the church at Parker was remodeled, a good Sunday School maintained, and the membership increased. In October, 1892, he accepted a call to Crooked Creek parish. This pastorate continued ten years. The church buildings were improved, and the membership increased in each congregation. Within the last year the parish has been divided; St. John's withdrawing and uniting with Zion's to form the Forks parish. In May, 1902, Rev. Miller held communion services in Jacob's Church, then vacant. This visit was followed by a call to become pastor of the congregation. He entered upon his work in June, 1902. The first year of his pastorate has been encouraging. A young peoples' society has been organized, the church has been supplied with Church Books, a catechetical class meets weekly, and twenty have been added to the membership. At the last meeting of the Southern Conference, St. John's near Morris Cross Roads was placed under this pastorate. Rev. Miller has been 13 years in the ministry, and his labors have been successful. He is a faithful worker in the Lord's vineyard and has made a good beginning in his present parish. He was married June 30, 1880, to Miss Belle S. Golden, daughter of a U. P. minister.

REV. WILLIAM ALBERT CHRISTIAN MUELLER (1881), son of Rev. L. Mueller, D. D., was born in Charleston, South Carolina, on April 15, 1857, where he spent his youth and received his early training. He graduated in Europe, 1874, at Zweibruecken, Bavaria, and took his theological course at Mt. Airy Seminary, Philadelphia, and graduated in June, 1878. On the 18th of the same month, he was ordained at Greenville, Pa., by the authority of the Pittsburg Synod. He has served the following parishes in the bounds of this Synod with a good degree of success: Crooked Creek, 1878-1881; Connelsville, 1881-1884; Warren, 1890-1892. He was pastor of the Lutheran Church at Kutztown, Pa., from 1884 till 1890; and since 1892 he has been in his pres-

ent parish. On January 25, 1892, he entered on his duties as assistant-pastor to his aged and venerable father. On the 14th of April, 1898, his father died, and on the 24th of May, he was unanimously elected as his successor. His father, the Rev. Dr. Mueller, was pastor of this congregation for 50 years, and built the magnificent church in which his son now preaches. It is a large and imposing structure, 90x120ft in size. It has a seating capacity of 1500, and cost \$125,000, and is known in Charleston as "the Lutheran Cathedral." Rev. Mueller is a busy man. He ministers to a large congregation both in German and English. He divides his services equally between the two languages. Rev. Mueller has been 11 years in Charleston and enjoys the confidence and esteem of his people. He has now been 25 years in the ministry and celebrated the 25th anniversary of his ordination on the 19th of June, (1903). He is a man of liberal education and culture. He is a diligent worker, a popular preacher and a faithful pastor. Rev. W. A. C. Mueller was joined in the bonds of matrimony with Miss Emma Clara Brown (Braun), of Philadelphia, Pa., on Jan. 9, 1879. Six children have been born to them; three of whom, one son and two daughters, are still living.

REV. LUTHER D. REED (1895), son of Rev. Ezra L. Reed of West Newton, was born in North Wales, Pa., March 21, 1873. He received his early training in a christian home and in the schools of his native town. After his father was called to Lancaster, Pa., he took a regular course in the public schools, graduating from the high school in 1888. The same year he entered Franklin and Marshall College, and was graduated in 1892. He pursued his theological studies at Mt. Airy Seminary, finished the course in 1895, and was ordained by the Ministerium of Pennsylvania. Soon after his ordination, he accepted a call from Emanuel Evangelical Lutheran Church, Allegheny, Pa., which he served for eight years. During his pastorate this mission was greatly strengthened by many additions in membership and by developing activity and churchmanship; and by his energy and tact a debt of \$4,000, which had burdened the property for many

years, was removed. In January, 1902, the congregation granted Rev. Reed leave of absence for the purpose of pursuing special studies in Europe. He spent his time in Germany, Denmark, Sweden, Norway and England in the study of the Liturgical life and conditions in the Lutheran churches in these countries. shortly after his return from abroad, he was called to become the pastor of the Holy Trinity Church, Jeannette, Pa., to begin work in this field in June, 1903. Rev. Reed enjoys the confidence and esteem of his brethren in the synod and of those who have become acquainted with his abilities and valuable services. He is well known by his literary work, especially in the department of Liturgies and church music. Through his influence the Lutheran Liturgical Association was organized five years ago, and he has been president of the association ever since its organization. In collaboration with Mr. Harry G. Archer, the organist of the First Lutheran Church of Pittsburg, Rev. Reed has published the "Psalter and Canticles Pointed for Chanting," and the Choral Service, (now in its second edition); while two other volumes by the same authors, "Music of the Responses," and "The Season Vespers," are now being taken through the press.

REV. GEO. W. SPIGGLE, A. M., (1881), son of George and Sarah Spiggle, was born on the 4th of December, 1855, near Salem, Roanoke Co., Va., on a farm where he remained till nearly nineteen years of age. He received his early training in a christian home and in the schools of his native county. In September, 1874, he entered Roanoke College where he spent four years and one year at Wesleyan University, East Tenn. He taught three terms. In June, 1881, he graduated from the Southern Theological Seminary, and in August of the same year, he was ordained by the South West Virginia Synod. His first work was as missionary in the mountains of Virginia, and then he was pastor for several years of the Jiles parish. In the spring of 1885, the Board of Home missions extended him a call to become missionary at West Point, Nebraska, which he accepted and began his work in April, 1885. A new church was built and consecrated in six months, but the climate of Nebraska was too severe for

his wife and he was compelled to give up the work. The old historic Mt. Tabor Church in Augusta Co., Va., was then vacant and gave him a call, which, after mature deliberation, he accepted and labored there for nearly nine years, during which time a new church was built, and also a chapel six miles distant. The membership was increased from 125 to 340 and the cause of Lutheranism strengthened. Whilst pastor of Mt. Tabor Church, he filled several important offices of the Virginia Synod. In 1894 he was called to St. John's Church, Kittanning, Pa., where he did hard and successful work for nine years. He increased the membership from 170 to 342, and the benevolence of the congregation grew in a corresponding measure. While pastor at Kittanning, he organized a congregation at Ford City and served it for four years in connection with Kittanning. In the spring of 1902, he had a break-down in health because of excessive work. After a rest of several months, he has resumed work. But as lighter work must be chosen, he gave up Kittanning, and in October, 1902, he accepted a call to St. James, Youngstown, Pa. Here the work has gone forward with good success. Rev. Spiggle has been 22 years in the ministry. He has baptized 500 infants, confirmed 600 adults, married over 200 couples and conducted 400 funerals; and over 7,000 pastoral visits have been made during his ministry. Rev. Spiggle is a good sermonizer; his sermons are carefully prepared, and delivered with energy and force. He has a good standing in the Synod and has filled important positions of honor and trust. In 1881, he was married to Miss Mary J. Boone, of Salem, Va. One son and four daughters have been born to them in this blessed union.

REV. JOHN ARMSTRONG WATERS (1885), son of Rev. Asa H. and Hannah Catharine Waters, was born July 16, 1857. On his father's side he descends from one of the oldest Puritan families of Massachusetts, of Revolutionary fame. His mother was Hannah Catherine Steck, whose father and grandfather were pioneer pastors of the Lutheran Church in Western Pennsylvania. His father removed from Butler county where he was pastor of Lutheran churches for 11 years, to Uniontown where he opened the

Soldiers' Orphan School in the old Madison College building, on the 19th of September, 1866. At this institution, under the management of his father, Rev. Waters received his primary education. In 1873, he attended the State Normal School at Millersville, Pa. After his return, he was assistant teacher in his father's school for one year. In 1879, he was graduated from Thiel College with the first honors of his class. After his graduation, he was principal for three years of the Soldiers Orphan School at Jummonville, Pa. In 1885, he was graduated from the Theological Seminary at Phila., and on the 2d day of June of the same year, he was ordained by the Ministerium of Pa. In August of the same year, at the meeting of the Pittsburg Synod, he was appointed missionary at Uniontown, Pa. He accepted this position, and in the autumn of that year organized a congregation. He continued his work in this field with remarkable success. He gathered a congregation, and in 1888 he consecrated a fine church, as has been fully noticed in the history of Saint Paul's congregation. In October 1890, he resigned charge of this church to accept the superintendency of the Soldiers' Orphan School made vacant by the resignation of his father; a position that he still fills with fidelity and success.

TRINITY EVANGELICAL LUTHERAN CHURCH,
VERONA, PENN'A.

This mission was organized Aug. 25, 1889, by Rev. R. E. McDaniel, Ph. D. At first, services were held in the M. E. Church; then for a period of several years, in the G. A. R. Hall. Thirteen years of worshipping in halls did not create the feeling of a church home, nor promote the growth of the congregation. When Rev. McDaniel resigned, June 2, 1901, there was a membership of less than forty communicants. Rev. H. S. Gilbert took charge Dec. 1, 1901. During the following winter, the congregation decided to build a church on a fine lot that had been donated by Mrs. Mary Brunot several years previous. The corner-stone was laid May 4, 1902, in the presence of a large concourse of people. The full service, as provided in the Church Book, was rendered by the pastor and congregation. The new church was dedicated Aug. 10, 1902. Rev. McDaniel preached at the morning service. The dedicatory sermon was preached by Rev. J. M. Steck, D. D., at 2:30 P. M., and the act of consecration was performed by the pastor. On the same evening, the installation of the pastor took place. At this service, Rev. G. S. Seaman, Missionary Superintendent, delivered the discourse, and Rev. E. Belfour, D. D., President of Synod, installed the pastor. The contract price for the church was \$3,174; the entire cost of the building, including the furniture, was \$4,500. The Church Extension and Missionary Society of Pittsburg granted a loan of a \$1,000 on first mortgage, for five years without interest. In less than a year, only \$400 of a floating debt remained. During the first sixteen months of the present pastorate, forty communicant members were added, and no losses by death occurred. The prospects for the mission are promising. Already the subject of building a parsonage is under discussion, and the time seems not far distant when the congregation will be able to support a pastor without the aid of the synod.

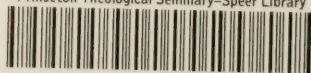
REV. H. S. GILBERT (1896), was born at Fredonia, Mercer county, Pa., on the 11th of February, 1868, of German parents. He is the oldest of nine children, seven of whom are still living. He was not sent to school till he was eleven years old, on account of the distance to the schoolhouse ; after that, he received four months of schooling each year. When he was 18 years old, he began to prepare for college. His ambition was to become a proficient teacher. He took a full course at the Edinboro Normal School, and after his graduation was elected principal of the school of his native town. He resigned his position in order to continue his studies in the Fredonia Institute, and was graduated in the scientific department in 1892. After his graduation, he was elected president of the North Washington Institute, which position he filled for two years, when he resigned to pursue his studies in theology. He entered the theological department of Susquehanna University, where he completed his theological course in 1896. In October, of the same year, he was ordained by the Central Pennsylvania Synod at its meeting in Lock Haven. He accepted a unanimous call from Immanuel Lutheran Church, Port Royal, Juniata county, Pa., and served it acceptably till September 1, 1898, when he was called to become pastor of St. Mark's Church, Allegheny, Pa. He ministered to this church for three years in a faithful manner ; but when a division was created between the members about Lutheran doctrine and Lutheran practice, he resigned, and some 90 members withdrew from the congregation, who afterwards united with Grace Church, Allegheny. December 1, 1901, he accepted a call to Verona parish, composed of Trinity Church at Verona, and St. Paul's Church at New Kensington, Pa., of which he has been a successful pastor. He became a member of the Pittsburg Synod at its meeting in New Castle, Pa., in 1902. Rev. Gilbert is an earnest worker, an acceptable preacher and a faithful pastor. He was married to Miss Carrie E. Steck, daughter of Rev. J. M. Steck, D. D., at Williamsport, Pa., on the 23d of March, 1893. Since August 1, 1903, he has been pastor of the Church of the Redeemer, South Side, Pittsburg.



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